

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

CAN the Sermon on the Mount be put in practice? The answer at present is an almost unanimous No. It is so nearly unanimous that we are arrested at once when a man declares without qualification that he believes it can be. Mr. A. E. FLETCHER, some time editor of one of the great London dailies, believes it can be. And in a book with the title of *The Sermon on the Mount and Practical Politics* (Griffiths; 2s. 6d. net) he says so.

Mr. FLETCHER says so, not only without qualification, but with clearness of thought and vigour of language. He does not enter upon questions of literary criticism. He takes it for granted that if Christ did not speak the Sermon on the Mount as we have it, the Sermon on the Mount as we have it expresses the mind of Christ. He proceeds to show that Christ intended it to be no unattainable ideal but an actual working rule of life, in just such a society of men as we live in.

What are the objections? One objection is, that any attempt whatever to govern on the principles laid down by Christ must be a failure, because Christianity itself has been a failure. That objection Mr. Fletcher meets by a straight denial. About 'Churchianity' he is not sure, and it is evident that he does not feel called upon to defend 'Churchianity.' But Christianity, he says, can never fail so long as its cardinal virtues, faith,

hope, and love, have any influence over the mind and heart of man. He does not claim that the Christianity of the first century can be reproduced to-day. It seems to him that Christ Himself was a Communist and held centralized government to be an evil. Now it is his belief that in the present complex state of society, with international interests at stake, a central government is a necessity. What we ought to have is a series of communes, all held together by a central authority, but each with powers over its own affairs. He believes that in our day that is the nearest approach we can make to a perfect form of government, and he believes that such a form of government would be entirely after the mind of Christ.

Mr. FLETCHER does not go over every verse of the Sermon on the Mount to show how he would carry it out politically. He confines himself to the Beatitudes. He takes up the Beatitudes separately, and shows how they may be turned into practical politics. And if he succeeds with the Beatitudes, we may allow that he will succeed with all the rest.

The first Beatitude is 'Blessed are the poor in spirit.' That, says Mr. FLETCHER, embodies the principle of all righteous legislation. He would take his stand upon that Beatitude and let the whole of the Sermon on the Mount be tried by it. He hears the opponent say, 'Blessed are the poor

in spirit' sounds better, but in the end it means no more than 'Blessed are the poor-spirited.' To Mr. FLETCHER it means the very opposite of that—the very opposite. For to be poor in spirit means to be in spirit, that is, in sympathy, with the poor. And to be in sympathy with the poor is to be mightily courageous in spirit, and that in all climates and in all times.

And when the opponent turns and taunts him, saying the poor in spirit are after all promised a reward—'Blessed are the poor in spirit: for theirs is the kingdom of heaven,'—and therefore their action lacks disinterestedness, Mr. FLETCHER answers that to make such an objection is to miss the meaning of the kingdom of heaven. The kingdom of heaven is the ideal society. The poor in spirit do not look forward to some future personal reward; they have their reward already. 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'

Professor Percy GARDNER of Oxford has written a book on *The Religious Experience of Saint Paul* (Williams & Norgate; 5s. net). It is a remarkable example of the shift that has taken place in the centre of New Testament study, a shift that was referred to last month in a notice of Professor LAKE's volume on *The Earlier Epistles of St. Paul*. Professor GARDNER has still to touch some problems that are literary, but it is the religious problems that occupy him most. It is because of the study he has given to the religious world in which St. Paul lived that his book has its greatest value for us.

There is, for example, a chapter on the Pauline mystery. The word 'mystery,' says Professor GARDNER, and the ideas which it conveys, play a much larger part than is generally recognized in the writings and thought of St. Paul. And he gives a chapter of fifty pages to their exposition.

First, he takes the meaning of the word. It is

very usual and indeed very natural, he says, that readers of the English Version of the Bible should attach to the word a meaning which it did not possess in the time of St. Paul. The word 'mystery' then implied institutions, societies, and ideas which were quite familiar to the people in the Mediterranean in the ages of Greek and Roman dominance, but which are quite unfamiliar to us. We have no mysteries in the ancient sense of the word. The term has been altered and degraded. The adjective 'mysterious,' which really governs the modern sense of the noun 'mystery,' is defined in some dictionaries as meaning enigmatical or incomprehensible. But if it were used in the Bible, it would mean 'of or belonging to the mysteries,' and the mysteries were not enigmatical or incomprehensible, though they were associated with a sacred awe.

Professor GARDNER explains what the mysteries were. They had three notable characteristics. First, they had all some rites of purification, whether ceremonial or moral, through which the *mystae* had to pass; next, they were all mysteries of communion with some deity; and thirdly, they all extended their view beyond the present life to that which is to come, securing for the initiated a happy reception in the world which lies beyond the grave.

The next step is to trace the history of the word in the Greek Bible. In the Old Testament it occurs only in the Book of Daniel. In the Synoptists, the knowledge of the Kingdom of God is spoken of as a mystery hidden from the many and reserved for the inner circle of believers. But Professor GARDNER does not think that that utterance is in the manner of Jesus. He regards it as probably one of the later traditions, such as are found in our early Gospels. There is a passage in the Apocalypse, however, in which the word 'mystery' occurs in a noteworthy sense. 'Then is finished the mystery of God, according to the good tidings which he declared to his servants the Prophets.' The meaning seems to be that with the

blast of the seventh angel the hidden purpose of God, which He had made known only to the prophets of the Christian Church, became evident to the world; so that the word is used in a way closely parallel to that of pagan Greece. Otherwise in the Apocalypse the word is used to denote a symbolical appearance which requires explanation by one who is initiated in its meaning, such appearances as those of the Seven Stars and of the woman seated on a scarlet beast.

Then Professor GARDNER turns to the Pauline writings. He finds himself in a new region as regards many sides of religion, but it is particularly new as regards that side of it which is turned towards the mysteries.

In the first place, it is worthy of note that St. Paul uses words and phrases which belong to the mysteries. Even if he does not use them in their special sense, the very fact of their occurring to him is important. The word 'perfect' (τέλειος) applied properly to a person fully initiated, and the word 'to be instructed' (μυεῖσθαι) meant to learn the secret imparted in the mysteries. To 'enlighten' (φωτίζειν), again, which is used in the Epistle to the Ephesians, is a word which expressed the illumination coming from the secret rites. How quickly the use of such terms was spread is shown by the occurrence in the Epistle of James, one of the least mystic books of the New Testament, of the phrase 'wheel of birth,' which belongs in origin to the Orphic mysteries.

What, then, are the mysteries of St. Paul? Generally speaking, when St. Paul speaks of mysteries he refers to something which has been specially revealed by God to those who are initiated into the faith of Christ. If he uses the word in the plural he may mean the doctrines or rites which belong to the Christian Church. He calls himself and his colleagues, treasurers or dispensers of the Divine mysteries. He speaks of charity as better than the knowledge of mysteries. And he uses the plural when he calls the speaking in tongues

a speaking of mysteries, where it appears to mean that what was spoken or understood only by the speaker was his private secret, and had to be explained to hearers by an interpreter.

St. Paul mentions it as a Christian mystery that at the coming of Christ some shall arise from sleep and some shall be changed. This is a mystery, says Professor GARDNER, not in the sense of being anything hard to understand, for the notion of a spiritual body was widely accepted in Greek speculation of the time, but as a belief peculiar to Christians and the secret of their confidence in the future.

But there is one mystery which is at the very heart of Christianity. When St. Paul speaks of it he becomes reticent; he hints at the meaning rather than expresses it. It may be, says Professor GARDNER, that he finds it difficult to speak of things which call up in himself over-mastering emotions. He probably felt like Luther, who said, 'If Thou truly feelest this in thy heart, it will be so great a thing to Thee that Thou wilt rather keep silent than say aught of it.'

What was this mystery? Professor GARDNER believes that the commentators have usually been mistaken in their identification of the great Pauline mystery. Some have said that it is the Messiahship of Jesus Christ; others that it is nothing else than the inclusion of the Gentiles along with the Jews in a common hope in Christianity. Both these were no doubt parts of the great Divine plan which was given to St. Paul to disclose to the world. But these are not his pearl of great price.

Professor GARDNER examines the passages in which the Apostle speaks of this mystery of Christianity. He comes to the conclusion that to St. Paul the one profound mystery was 'the existence of a spiritual bond holding together a society in union with a spiritual Lord, with whom the society had communion, and from whom they received in

the present life safety from sin and defilement, and in the world to come life everlasting.'

Do we believe in immortality? Mr. A. C. BENSON thinks we do. He has evidence of it. It is the readiness with which biographers speak evil of the dead.

The old phrase *De mortuis nil nisi bonum* is not only old but obsolete. And why? Not because we have less reverence for the dead, but because we have more. If we thought the dead were so dead that we should never meet them again, then we should say nothing but good about them; but if we believe that they are aware of what we are doing, and that we shall yet have to answer to them for the things which we now say about them, then, says Mr. BENSON, we shall be careful to tell the truth and the whole truth. Well, we do tell the truth about the dead in these days. Therefore we believe in immortality.

This is Mr. BENSON's introduction to a volume of biographies. After the manner of Ruskin, of whom he has recently been writing so pleasantly, he gives his book the cryptic title of *The Leaves of the Tree* (Smith, Elder, & Co.; 7s. 6d. net). It is a volume of biographies. It contains biographies of Westcott, Henry Sidgwick, J. K. Stephen, Bishop Wilkinson, Professor Newton, Myers, Lightfoot, Henry Bradshaw, Kingsley, Bishop Wordsworth of Lincoln, and Matthew Arnold; and in all of these biographies Mr. BENSON counts the old phrase 'Nothing but good about the dead' both old and obsolete. In one instance he has been taken to task for it. The biographies were first contributed to the *Cornhill Magazine*; and when the biography of Professor Newton appeared there, his friends remonstrated. Some thought it disrespectful, and others thought only one side of him was given. Mr. BENSON does not remove anything that may have been considered disrespectful, and he does not give the other side.

This is the truth about Professor Newton so far as he is able to apprehend it; and so, he first defends and then repeats it.

Let us see how this argument for immortality may be carried out. Mr. BENSON believes that the late Bishop Wilkinson of St. Andrews is aware of what is going on in the world to-day, aware of what Mr. BENSON is saying about him in this book. For that reason Mr. BENSON says this. He says: 'He was always an individualist; he thought of souls as solitary wayfarers, or as little groups of pilgrims, finding their anxious way to God—not as a mighty army marching with trumpets blowing and banners flying. A good instance of this is his strange and almost ineffective attempt to arrive at some principles of reunion in Scotland in his later days. He threw himself warmly into the reunion movement, arranged conferences, appointed days of united prayer; but when it came to taking practical steps he had nothing to give but a lyrical passion of devotion, and he sternly declined and forbade any interchange of pulpits, or any deviation from the principles of ecclesiastical organization, saying that he did not believe that any such artificial fusion would foster the cause which he had at heart.'

How much must a man believe, in order to be called a Christian? Five things, says Professor CURTIS. He must have 'a genuine faith in God's Fatherhood, in Christ as the unique Son of God, and in His power to save the world, an acceptance of Holy Writ in its evident spirit, and a devotion to the Church as the Divine instrument for the promotion of the Kingdom.'

Is that too little, or is it too much? It is not likely to be too much; for the purpose of Professor CURTIS, in the very place where he names those five things, is to encourage the Church to be content with little rather than demand much. Professor CURTIS has published a volume on Creeds and Confessions of Faith. Its full title is *A History of Creeds and Confessions of Faith in*

Christendom and Beyond, with Historical Tables
(T. & T. Clark; 10s. 6d. net).

The book is mainly a history, as its title tells us. It is the most complete, and it is also the most reliable, history that has been written in our day. Professor CURTIS, who has the unique distinction of having won his Chair in the University of Aberdeen by examination, and won it with a range of learning which surprised his examiners, has given himself to this work as if he meant it to be the great work of his life. First he contributed the article on 'Creeds and Confessions' to the *ENCYCLOPEDIA OF RELIGION AND ETHICS*, and then he published the book.

But, although the book is mainly a history, Professor CURTIS is too keenly interested in that mighty movement which seems as if it would carry Creeds and Confessions away with it, to be satisfied with a history of the past. His last chapter, which is the only chapter we shall touch upon, is entitled 'Subscription and its Ethics.' It is in that chapter that he utters his plea for a larger tolerance.

It is an unusual thing to find a great authority on Creeds arguing that we should sit as easy as possible to them. Professor CURTIS's argument is the argument of a statesman. He would count it a calamity if the great Creeds of Christendom were to become a dead letter, or if the great Churches of Christendom were to adopt a constitution, no part of which began with the words 'I believe.' And he sees the danger of that. There has been no very general tendency of late to cry heretic, but that is not a sign of the times that is necessarily good. Heretics who are heretics indeed may escape the due reward of their doubts simply because the strings of the Creed have been drawn too tightly and the public mind has gone into revolt. Professor CURTIS would relieve a man from the very suspicion of heresy, a suspicion that is sometimes burdensome enough without a heresy hunt, simply by giving every man freedom

in the Church to express his own individuality within the mind of Christ.

And Professor CURTIS is not without the courage of his convictions. Dare one venture, he asks, on a sketch of the ideal Creed which shall rally our shattered ranks and heal the hurt of Christ's Church? He ventures on it. For he is free to acknowledge that in spite of what the Christian world calls risks, his heart goes out increasingly to the forms of the New Testament, to the simplicity of the Apostolic age, in whose holy records the Christian spirit 'still finds its greenest pastures and its stillest waters.' It will be, he says, in the sacred words of Holy Writ alone that the Churches shall finally find the symbol of their recovered unity. And then he quotes three creeds with each of which he seems to be in sympathy, and between which he seems to see but little difference.

The first is the creed of the late Dr. John WATSON. Imagine, says Dr. WATSON, a body of Christians who should take their stand on the Sermon of Jesus and conceive their creed on His lines. Imagine how it would read: 'I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.' The second is the creed of Dr. James DENNEY. Looking back, says Dr. DENNEY, to the investigations which we have just completed, and recalling the significance which Jesus had in His own mind, and has always had in the minds of Christians, it is perhaps not too bold to suggest that the symbol of the Church's unity might be expressed thus: 'I believe in God through Jesus Christ His only Son, our Lord and Saviour.' The last is the creed of the late Professor FLINT. A very short creed, says Dr. FLINT, may be much better than a long one, and quite sufficient if received intelligently and firmly. 'The Lord's

Prayer is short, but if a man thoroughly believe it—thoroughly believe in God's Fatherhood, and man's brotherhood, the sacredness of God's name, the grandeur of the claims of God's kingdom, the obligations of God's will, and our dependence on Him for the supply of our bodily wants, for pardoning mercy, and for deliverance from temptation and evil—he will not only pray aright but live aright.'

Do these three creeds contain all the five elements of a creed which at the beginning Professor CURTIS said were necessary to make a

man a Christian? No doubt they do. But now Professor CURTIS is out in search of the shortest possible creed. These three are short; and yet he thinks we might be satisfied now with a shorter. He ends his discussion with this sentence: 'If to the Fisherman Apostle it was given to hold the Keys, it would be difficult for him to refuse admission to the Christians of all communions who can unreservedly profess in his own earlier or later words, "Thou art the Christ, Son of the living God," or more simply still, "Thou knowest that I love Thee."'

Spiritual Power.

BY THE REV. HERBERT A. WATSON, D.D., LANCASTER.

'That ye may be strengthened with power through his Spirit in the inward man.'—EPH 3¹⁶.

ST. PAUL begins this statement of his appeal on behalf of the Ephesians with a reference to the Fatherhood of God, and he traces the origin of the general idea of fatherhood, divine and human, to this original Fatherhood, which is divine. It has been said that the modern presentation of the idea, or the recent revival of its presentation, can be traced to a statement made by a statesman in the House of Commons in the course of a speech.

He had heard the phrase in a sermon, and it struck him with such force that he ventured to repeat it in a secular assembly. Thence it spread through the country. Now the idea is very old and is presented to us in the opening address of our Lord's Prayer, but, if it is in any danger of becoming outworn, there is much importance in reviving it and restoring its original vividness. According to St. Paul, the idea of the Fatherhood of God lies at the root of our family life, and, instead of saying that we represent our relation to God in terms of our human relation to one another, he distinctly states that the human relation takes its name from the divine. And he proceeds to develop this thought by showing how the human nature is connected with the divine, by making his prayer that the Ephesians may be strengthened by God's Spirit into their inner man.

He does not simply state the sphere in which God's influence works, but he virtually describes the passing of God's influence into man. He lays stress upon the act of influence rather than upon the fact of its presence. And thus he implies more strongly the close connexion between God and man,—something passes from God into man. God is our Father—that is one fact; His fatherly influence passes into us—that is another fact. Now we are told, on the other hand,—and this is particularly brought out by the Modernist School,—that God is transcendent, and that our appreciation of Him can only take a symbolic form. Our actual experience is completely different from divine experience, and, if we express the one in terms of the other, it is only the terms that are the same, we are only symbolizing the idea of God, or translating it into our own experience. The two ideas remain absolutely distinct, the idea of God and the idea of man.

In this sense the whole life of Christ is symbolic, just as the whole of the Catholic religion is symbolic.

The miracles present the idea of God in symbolic form, and the sacraments and forms of religion do the same. Whether the Modernist idea has pushed itself too far will have to be decided by applying the test of time, but at any rate it reminds us of a common need, the need of distinguishing the transcendent from the human. St.

Paul avoids the danger, and explains the mystery by emphatically declaring that there *is* a close connexion between God, our Father, and ourselves, His children. The connexion is established by a similarity between the divine and the human, not an actual similarity between two natures that widely differ, but at least a common ground. The common ground is expressed by the term 'spirit,' which is certainly implied by the in-breathing of God's Spirit into man, which St. Paul accepted as a true description of man's creation.

Thus the chasm between the human and the divine is actually bridged, and the terms applied to both have some possibility of being interchanged. At least we can speak of man in terms of God. But does this connect us with the divine in actual realization? It does, if it connects us with God in fact. And of the fact St. Paul has not the shadow of a doubt. For he tells the Ephesians that they are one spirit as much as one body, and he sums up the close connexion between Jews and Gentiles by deliberately stating their power of approaching God in one spirit and linking it with their reconciliation to God in one body.

Thus he assumes a unity of spirit corresponding to a bodily unity, connecting the Ephesian Church with the ancient Church of God. We are bound to understand that the term 'spirit' as applied to God and as applied to man must have the same meaning. There is a difference of degree, but not of kind. How is the idea of the spirituality of man to be reconciled with the idea of the transcendency of God? Again we come back to the original idea of the Fatherhood of God. There is no difference in kind between a father and his children, but there is a difference of degree. So far as man is man and God is God, the two are far as the Poles asunder. But God's object is to make Himself known to man, and, in order that man may have strength to realize God's greatness—St. Paul amplifies the term by stating greatness in various directions, of breadth and length and height and depth,—in order that man may have strength to recognize the love of Christ—a special manifestation of God's greatness,—he is connected with God through spirit. Spirit is the force which bridges the chasm, effects an entry into the nature of man, and establishes a sphere in which God may work. Spiritually, therefore, God is not finally unapproachable by man, so far

He is not transcendent. Spiritually we can realize Him, even though we fail to grasp Him in mind and express Him in language. The connexion with God will at last be perfect, when man's realization of God passing through the idea into purpose, and from purpose into action, reaches the completeness which is God's object for him and for the world.

The prospect is far-reaching, but the sketch of human hope is not Utopian. Not only the Ephesian Church needed this idealistic prayer, but, wherever man's horizon is limited by his immediate experience, he requires the suggestion of a wider, or rather a different, horizon. The difficulty of combining worldliness with other-worldliness is so close to our experience that it hardly needs to be stated. But, when the Quakers based their objection to the current religion of their day upon the want of spiritual religion, they at any rate realized the line that improvement would have to take. If the Church of the seventeenth century needed a warning to spiritualize itself, so also the Church of to-day cannot afford to neglect the warning. We were told long ago by Ignatius that, wherever Christ is, there is the Catholic Church, and parallel with the strengthening of the spirit stands the indwelling of Christ in the human heart, according to the prayer of St. Paul. The Spirit is to penetrate the inward man, and by that act Christ is to take up His dwelling in the heart. Thus the Spirit is closely connected, intimately allied with Christ. 'I will not leave you desolate, I come unto you.' The Christian completeness depends upon the realization of Christ through the Spirit of God. A *man* must be joined to God in spirit, a *Christian* must exemplify the connexion by his assimilation of Christ. Just as Christ took manhood into God, so conversely man is to allow godhead to enter into man. But he may acknowledge the fact and yet fail to encourage the influence. For it is a matter of faith and of heart and of love. The faith is the means, the heart is the place, and love is the method. But his faith is not simply the belief of others, the repetition of phrases current around him, his identification with Christian thought. It is his determination to connect belief with will, to translate feeling into action, to pass from thought to practice. This he does partly by the power that is given him, put into his spirit, partly by his use of that power. Nor is the heart simply the place where a man can

be moved, it is the centre of his actions as well as of his feelings. And love is a general not an individual method, binding him to his fellows in a society whose common object it is to set forth the indwelling of Christ.

Spiritual power, then, touches a man on his three sides—his thought, his will, his feelings. It does not exercise an external influence upon his life, but it transfuses the whole of his nature. It is not outside his worldly life, but it is within it. So far from interfering with his regular work, it guides it by supplying the required motive, often unconsciously, never visibly. But the results appear, even when the process is unseen. 'The vision splendid' need not *'fade into the light of common day,'* may even illumine it with a brighter glow. In the power of the Spirit men have gone forth to their work and to their labour until the evening. They have done what ordinary men have done, but they have done it in a different way. In them the original connexion between man and God has never been broken, nay, rather has been strengthened, as life's morning freshness has glowed into noonday heat and brightened into evening glory. It has been the thread running through their life, and, though ever and again it has been strained, it has never been severed in twain. When the vision of Christ fell upon the sight of St. Paul on the way to Damascus, it seemed to break the continuity of his life. But in

reality it changed formalism into spiritual fervour, and made him fully realize the human relation on its divine side. What changed the tenor of his life may influence any life to an inconceivable degree. We do not lose the identity of our nature, when we allow it to be so directed. Divine strength is breathed, through the Spirit of God, into our inward man. From this centre God inspires all our activities, and our active life gives His holy influence freer, fuller scope of action than He could have found if man had been merely a meditative, solitary being, with no work to do in life, and no companionship to produce and stimulate effort, co-operation and resultant love. In a word, we love, because He first loved us: because God, who *is* Love, has passed into our inward nature, has quickened our thought and feeling and will, by means of our environment, into a livelier energy, and has shown us that spiritual life reaches its highest development in the domain of the material life, which must always, in this world, be its exercising ground. They, in fact, who dare to lift up their work to the highest level they discern for it—it is the spiritual method that the late Bishop of Oxford has bequeathed to us—they are most sure to meet with God. For he who is truly strengthened with power through God's Spirit in the inward man is no mere idealist, but a practical exponent of the truth that religion lives and works and loves in common life.

In the Study.

New Sermon Literature.

MESSRS. T. & T. CLARK have published the first two volumes of the second year's issue of 'The Great Texts of the Bible' (10s. each; or in sets of four, 6s. each). One of the volumes deals with the Old Testament, and the other with the New. The Old Testament volume runs from Deuteronomy to Esther; the New completes the Epistle to the Romans.

Rev. J. M. E. Ross, M.A., of Golder's Green Presbyterian Church, London, is a topical preacher, and he is not ashamed of it. Let others take texts and expound them; he takes a text as a nail to hang his topic on. His subject once is 'The

Praise of Men.' He takes two texts, 'I praise you' (1 Co 11²) and 'I praise you not' (1 Co 11¹⁷), and he begins in this way: 'I wish to speak of the place of *praise* in human life—the uses of praise and the dangers of praise. And having that somewhat large topic before me, I do not propose to use these texts as more than finger-posts to start me upon the way.' And all those who love to expound their texts, and believe that there is no preaching like it, will find Mr. Ross a dangerous man; his topical preaching is so attractive, it is so evangelical, it is so unexceptional. After all, he builds everything upon the Word of God. He is just as little captivated by the newspaper heading as the most strictly textual expositor among us. The title of his

book is *The Christian Standpoint* (Robert Scott; 3s. 6d. net).

The new volumes of the 'Scholar as Preacher' series were just mentioned last month, since they arrived in time for that and nothing more. They differ very greatly. Canon Hutton's volume, which is called *A Disciple's Religion* (T. & T. Clark; 4s. 6d. net), is ethical and personal. Evidently he is interested in conduct, and he likes to study conduct in the life of an actual person. The first four sermons are on Simplicity, Patience, Mission, and Sacrifice; but then we come to five sermons on persons in whom such virtues as these are seen at work. Shakespeare is one of them, and that sermon on Shakespeare is worth a place in Shakespearean literature.

Dr. Woods, who calls his volume *At the Temple Church* (T. & T. Clark; 4s. 6d. net), is doctrinal. Faith works itself out in love, and he likes to show it; but he tells us most about faith. He does not write on his doctrines as if he were writing a manual of theology. His sermons are short; he goes to the centre of the doctrine at once. What a striking doctrinal vision that is which goes by the title of 'Vulgarity.' The text is, 'And there shall in no wise enter into it anything unclean.'

For the motto of his first volume of sermons, and for the title of it, Dr. Moffatt has gone to Browning. The title is *Reasons and Reasons* (Hodder & Stoughton; 6s.); the motto is—

'The candid incline to surmise of late

That the Christian faith may be false, I find; . . .

I still, to suppose it true, for my part,

See reasons and reasons.'¹

The whole book is, therefore, an apologetic. Dr. Moffatt desires in every sermon he preaches to give a reason for the hope that is in him. Now we should like very much that those who have read his *Literature of the New Testament* would read his sermons also. Is there doubt about the authenticity of Ephesians? There is none about the power of the Cross.

There is no apology for Christianity in the preaching of the Rev. John Thomas, M.A.; there is no apology for Christianity or for Christ. His

¹ Browning, 'Gold Hair,' xxix-xxx.

belief in the power of the cross is unfaltering, his belief in the redemption through Jesus Christ is untouched by modern speculation about His historicity or even about His deity. To read sermons like those he has published under the title of *The Mysteries of Grace* (Hodder & Stoughton; 6s.) is to live throughout the reading in a bracing atmosphere, an atmosphere that is bracing to body, soul, and spirit.

The successful preacher, they say, has now to be a practical preacher. Exposition is out of date, and imagination is out of place. The hearer must understand every sentence at once. He must be told what to do, and left to himself to do it or not. Such a practical preacher is the Rev. Ambrose Shepherd, D.D. He calls his new volume *Bible Studies in Living Subjects* (Hodder & Stoughton; 3s. 6d. net), but the living subjects are more than the Bible studies.

The sermons in Professor Denney's new volume, *The Way Everlasting* (Hodder & Stoughton; 6s.), are as characteristic of Professor Denney as sermons can ever be of the man who preaches them. It is not that they are all cast in the same mould. Dr. Denney himself is not cast in one mould. There is considerable variety in him; he has his moods and his moments like the rest of us. But he has one fundamental idea round which every other thought of his mind and every other impulse of his life gathers. That idea is the centrality of the cross of Christ. And so the cross of Christ is central in every one of these sermons, whatever their text or whatever their topic may be. There is a sermon on Missions. It was preached at the annual meeting of the Baptist Missionary Society in April 1911. In that sermon Dr. Denney tells us that he once heard a distinguished missionary say: 'Some people do not believe in missions. They have no right to believe in missions; they do not believe in Christ.' This, says Dr. Denney, goes to the root of the matter. 'It is not interest in missions that we want in our churches at this moment, but only in the Gospel. Apart from a new interest in the Gospel, a revival of evangelical faith in Christ as the Redeemer, I believe we shall look in vain for a response to the missionary appeals.'

Messrs. Hodder & Stoughton have also pub-

lished a new volume by the Rev. J. D. Jones, M.A., B.D., entitled *The Hope of the Gospel* (6s.). There is no man for whom a reviewer can do less. For in the very first volume which Mr. Jones published he reached the highest level of effective evangelical preaching, and he does not fall below that level even in a single sermon. His best sermon is neither first nor last nor midway; every sermon is best. And this is the more surprising in that he seems to withhold so few of his sermons from publication.

The difference in language between the American and the Englishman is nowhere more glaring than in the average sermon. There are words and combinations of words in the Rev. Frederick F. Shannon's volume of sermons at which a conventional Englishman would shudder. The title of the sermon on Jn 1¹⁴ is 'Fleshing the Word.' And the treatment is sometimes as wonderful as the words. One sermon has two divisions—(1) 'Life's Water-pot Stage,' (2) 'Life's City Stage'; the text is 'So the woman left her water-pot, and went away into the city' (Jn 4²⁸). The title of the volume is *The Soul's Atlas* (Revell; 3s. 6d. net).

A volume of sermons and addresses by Archdeacon Moule has been published by Mr. Robert Scott under the title of *The Splendour of a Great Hope* (3s. 6d. net). China is the subject. At the back of every sermon, and at the front of every address, is China, its interest and its need.

Dr. J. Wilbur Chapman has published two volumes almost together. One is a volume of *Revival Sermons* (Revell; 3s. 6d. net); the other is entitled *The Personal Touch* (Oliphant, Anderson & Ferrier; 2s. 6d. net). The second is also a volume of Sermons, and of Revival Sermons, but there seems to be more of the winning note in them.

How difficult does the Presbyterian minister find it to 'address the Table,' for a Table address must be everything or it is nothing. It is everything if it has the right tone: the information it offers is of no account. Professor David Smith has published ten Table addresses under the title of *The Feast of the Covenant* (Hodder & Stoughton; 3s. 6d. net). Knowing the difficulty, he has wisely introduced each address by a short poem. The

poem strikes the note at once, whether it is original or the translation of a Latin hymn. The few sentences that follow, follow harmoniously, and there is a sense of Divine nearness. Not more than one address should be read at a sitting.

The Rev. Douglas Maclean, M.A., Canon of Salisbury, has picked out a sermon from the sermons of each of the greatest English preachers and has published them all together in a volume to which he has given the title *Famous Sermons by English Preachers* (Pitman; 6s. net). From Bede, who is the first, he has chosen 'An All-Hallowtide Sermon'; from Peter of Blois one on 'Satan the Accuser'; from Latimer he has taken the sermon on 'The Ploughers'; from Lancelot Andrewes the sermon 'Of the Power of the Keys'; and so on till he has come down to Mozley, from whom he has chosen the sermon on 'War,' and to Canon Liddon, from whose many volumes he has selected the well-known sermon on 'Five Minutes after Death.' Each sermon is introduced by a brief biography.

Virginibus Puerisque.

We promised to quote a sermon this month from Mr. Jerdan's new volume, *Manna for Young Pilgrims* (Oliphant, Anderson & Ferrier; 5s.). There is so steady a level of excellence in the volume that the choice is difficult. But take this on

Living Dogs and Dead Lions.

'A living dog is better than a dead lion.'—Ec 9⁴.

Dogs, when they are referred to in the Bible, are not mentioned in a kindly way. They are almost always spoken of with contempt. In the life of the Hebrews the dog had no place whatever as the companion of man. The writers of Holy Scripture never once refer to him as possessing bright intelligence or warm affection. The Eastern dog is a pariah animal who lives in the streets and feeds on offal. Very often he is lean and mangy. And he is an emblem of all that is idle and lazy, filthy and cowardly.

There are only two good words given to dogs in the whole Bible. The one is in the New Testament, where the Syrophenician woman says to our Lord, 'The little dogs eat of the crumbs that fall from their masters' table.' Her words remind us of the fact that in Syria children often make pets

of puppies taken from among the pariah dogs. They keep them within the houses of their parents, as long as they are young and small; and thus the little dogs do really eat of the crumbs. Soon, however, the creatures outgrow this kindness; the little doggies become big, and must go back to live on the streets.

The only other good word spoken about the dog in the Bible is the word here: 'A living dog is better than a dead lion.' And yet there is even in this saying something like a slur upon the dog. The sentence gets its point from the universal feeling of contempt with which a dog is looked upon in the East. The words read like a proverb; the name 'dog' is used as a similitude, and so of course is the name 'lion' also. The meaning of the saying is that life in its poorest and humblest forms is always something noble. Life, says the Wise Man, has always a tremendous advantage over death.

There are at least three respects in which 'a living dog is better than a dead lion.'

I.

He is better for himself.—'There is hope' for him, says the former part of the verse. While there is life there is hope. The 'living dog' has a future before him, but the 'dead lion' has none. Every dog has his day; and life is as sweet to him, while his day lasts, as it was to the king of beasts, which is now dead. So, too, a nursery cradle, with a crowing child in it, is better than any dark, cold mausoleum which receives the dust of kings.

No potentate of the ancient world was more powerful than Rameses II., one of the Egyptian Pharaohs who lived three thousand years ago. Rameses was the oppressor of the Israelites. He was a great military leader. He built some of the most imposing of the old Egyptian temples, the monuments, and public works. The mummy of Rameses is exhibited in the museum of Ghizeh, near Cairo; and the tourist gazes with strange wonder upon the regal face of the once powerful Pharaoh. But the meanest slave in Africa would not change places with the 'dead lion.'

Richard I., the crusading king of England, who was a man of daring courage, was called even before his death 'the Lion,' or 'Cœur de Lion,' that is, 'the Lion-hearted.' He was shot by an archer while he was besieging the Castle of Chaluz,

near Limoges in France, and his heart was given after his death to the city of Rouen. The dust of that 'lion-heart' is shown in a little glass case in the Rouen Museum. The visitor gazes upon it with awe, but no soldier could derive any martial inspiration from it. Its only use would be to remind him of his mortality.

'To him that is joined to all the living there is hope'; and when we read these words, we must not forget the supreme hope, the hope of eternal life. Over the gateway of Hell, in Dante's great poem, are written the dreadful words, 'All hope abandon, ye who enter here.' The most exalted of men, who die in their sins, have lost this hope for ever; but the vilest and most degraded of the living are still in 'the place of hope.' These are like the 'living dog'; and he is better for himself.

II.

He is better for others.—'A dead lion' is of no use to anybody, except perhaps for the owner to stuff his skin, and place him in a museum, to show what he was like when he was alive. But, on the other hand, 'a living dog' may be of much service while his life lasts. The Syrian street dogs perform work of the greatest value to the citizens. They are, in fact, the sanitary department of the town. They devour the refuse that is thrown into the streets, which otherwise would poison the air, and might perhaps breed a pestilence. In our own country, again, the dog is of more and larger use. We sometimes employ him to defend our homes. The shepherd's dog assists his master to manage the flock. Especially is the dog of the Western world the companion of man. Dr. John Brown said, 'I think every family should have a dog; it is like having a perpetual baby; it is the plaything and crony of the whole house. It keeps them all young.' And Sir Walter Scott has said, 'The misery of keeping a dog is his dying so soon; but, to be sure, if he lived for fifty years, and then died, what would become of me?'

In like manner, an ordinary living man is of much more service to others than a great man who is dead. The most eminent hero, as soon as he passes away, ceases to influence the world as a much inferior person who survives him may do. Moses, the Lawgiver, was a supremely great personality, and for forty years was the leader of Israel; but the 'dead lion' Moses, who was taken away without being permitted to enter the Promised

Land, could not do the work of the 'living dog' Joshua, who had been in his right place hitherto as Moses' servant.

King Edward I. of England, 'The Hammer of the Scottish nation,' died at Burgh-upon-Sands near Carlisle, when on his way to invade Scotland during the Scottish War of Independence. There is a tradition that before he passed away, he caused his son Edward II. to swear that as soon as he was gone he would boil his body in a cauldron until the flesh became separated from the bones; after which he would bury the flesh, but preserve the bones, and carry the latter before the English army until Scotland should be subdued. A grotesque and foolish order, indeed! The fierce old savage, Edward I., was now only a 'dead lion,' and could be of no further use. His son was weak and indolent, only a 'dog' in comparison with his father; but he was 'a living dog,' and might succeed in doing what his father's dry bones could never accomplish.

The Syrophœnician woman, to whom I have already referred, was compared by Jesus Christ to 'a living dog.' He called her a 'dog,' this being the name that was given by the Jews to all who were outside of the chosen race. The saying must have sounded chilly and harsh in her ears. But the apparent coldness of it could not quench the fire of faith and love that was burning in her heart. Her immortal answer about the dogs eating of the crumbs shows that she was indeed spiritually 'living.' What a contrast there was between her faith in Jesus and the unbelief of the Scribes and Pharisees! These men, who professed to be the leaders of the people in religious matters, were 'blind leaders of the blind.' They were 'dead lions,'—dead in trespasses and sins, and of no real use to the people. The 'living dog' was better.

III.

He is better in the sight of God.—Here we may take the 'dead lion' as standing for what is showy and pretentious and artificial; while the 'living dog' represents what is real and honest and simple. Now God has told us in His Word that, both in our lives and in our worship, His soul hates ostentation and pomp and pretence, together with all keeping up of appearances behind which there is no corresponding reality.

Although, however, God hates these things, there are many people in every age who love them.

Many who are not rich, not only desire to be rich, but are determined at least to *seem* to be rich. They put on the appearance of the lion, although the creature is dead and cold. They dress extravagantly, live in handsome houses, give expensive parties, and scramble for front places in society. For the sake of this keeping up of appearances they run into debt, and as a consequence forfeit honesty, truth, peace of mind, and self-respect. Is it not far better in every way to live with contentment in one's own rank or condition, to refuse to get into debt, and to resolve not to seem anything that one is not? If we shape our life so, we may look for God's blessing upon it. 'A living dog' is more pleasing in His eyes than a 'dead lion.'

It is the same as regards our acts of worship. We remember how Jesus sat down one day opposite the chests for the Temple offering, and watched the people putting their gifts into them. Rich men came, and put in large sums out of their abundance; but these gifts were 'dead lions,' if those who gave them were thinking all the time how very liberal they were. A poor widow came and put in a farthing, which was all she possessed; that is, the whole of what she had to live on. Her gift was a 'living' one; it was an offering of the first quality, seeing that the giving of it involved much self-sacrifice on her part.

A stately church service in one of the grand old cathedrals may be one of the lions of the cathedral city; and it is often doubtless a living lion, full of true spiritual worship, and well-pleasing to God. But when at any time the service in the minster becomes a mere mechanical performance, empty of soul, and heart, and devotion, in such a case the rough singing and praying of the unlettered people in a little 'Bethel,' together with the uncultured preaching of their poorly educated lay-pastor, provided it all come from the heart, is infinitely better. The Master of assemblies will accept this, but He will turn away with loathing from the other.

The purpose for which the Church exists is the salvation of men. It has been set up to breed and to build up godly men and women. A magnificent temple, in which the music is artistic and the preaching oratorical, will yet be a dismal failure unless it can be said of it that 'this and that man was born in her.' God looks upon such a place as 'a dead lion.'

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

Incidents of the Way.

THEY come to the Cross, where Great-heart, upon request, discourses at length upon the imputed righteousness of Christ. This passage links on with the phrase 'Word and deed' used by Goodwill, and has evidently some deliberate purpose behind it. We may safely hazard the conjecture that Bunyan had been taken to task in his own day, as he has been by a narrow-minded minority of critics in ours, for defective or erroneous doctrine of the Cross and the way of salvation in the former Part. That this is the true explanation is practically stated by Great-heart in answer to Christiana's question about Word and deed, 'Yes, it was the belief of this that cut off these strings, that could not be cut by any other means; and it was to give him a proof of the virtue of this that he was suffered to carry his burden to the Cross.' One cannot but regret this answer. How poor it, and the dull and *doctrinaire* sermon to which it refers, are when compared with the wonderful story of the look and the loosened burden rolling into the empty grave. This sermon is fantastic theorizing, while these events were living human experience, red with the man's heart's blood.

After passing a wayside gallows, on which Simple, Sloth, and Presumption are hanging—a grim reminder of the tarred corpses which swung and creaked in every wind which blew across England in those days of savage justice, the company arrives at the Hill Difficulty. At this point two notes of contemporary history break through the allegory. On the one hand, the spring has been made muddy by the feet of some that have been there since Christian's visit—*i.e.* during the interval between 1678 and 1682. A hint of the same sort has already been given in connexion with the Slough of Despond. On the other hand, the paths by which Formalist and Hypocrisy wandered to their destruction have in the same interval been barred by chains, posts, and a ditch. These indications point to the heresies and impurities of

the Ranters, of whom Bunyan everywhere speaks with much bitterness, and to the Act of Toleration, which lessened the temptation to Formality and Hypocrisy. Yet it seems that the very obstructions tempted some extremists, who paraded their formal and hypocritical views from the sheer love of them.

The Hill taxes the strength of all the pilgrims, and they sit down to rest in the Arbour. Here, again, the allegory tends to get out of hand. They partake of a meal which consists of a pomegranate, a honeycomb, and a bottle of spirits—a diet surely almost as unwholesome (except allegorically) as the stolen fruit from whose effects Matthew was suffering. The Arbour of Rest is 'a losing place' in Bunyan's estimate, and Christiana must forget her bottle of spirits there as Christian had forgotten his roll—surely a sad falling off! The spot where Christian met with Timorous and Mistrust is marked now by a stage on which these impersonations of cowardice had been burned through their tongues with a hot iron for trying to persuade Christian to turn back. The savagery of this would not appear so outrageous in an age when ears were cropped and noses slit so commonly as was done under the later Stuart kings; and the incident is one more vigorous thrust at fear by the heroic and yet sensitive dreamer.

The entrance to the Church is more terrible for the women than it was for the man. This may be simply a very natural recollection of the effect of persecution upon the weaker sex, or it may have reference to some excess of cruelty from which the Nonconformists suffered in those rapidly changing days of Charles II. That this latter explanation is the correct one seems to be hinted in the note that 'this way of late had been much unoccupied, and was almost all grown over with grass.' In any case, the lions are backed by the Giant Grim, or Bloody-man, with whom Great-heart fights until he slays him. John Bunyan always brightens up at the sight of a giant. Visitors have noted that in the Galleries of Versailles, where the upper floor is hung with portraits, and

the lower with scenes of battle in which the people of the portraits are shown in action, the interest of the crowd is all in the lower galleries. Here is another instance of the same phenomenon. Like Stevenson's old sea-dog, welcoming the topsails of a Spanish battleship, Bunyan grows vital when 'there is something immediate to be done.' The giant is a very lively creation, with his backing of the lions and swearing by them, and his hideous roaring and sprawlings. 'It is a curious fact, in confirmation of the late Professor James' theory that terror is usually awakened more readily by sounds than by sights, that it is the roaring rather than the appearance of the giant which frightens the women. Christiana is excited by the adventure, and, oddly enough, adopts the inappropriate language of Deborah. Great-heart in conflict with Bloody-man is a vital and inspiring figure, and he gives a fine picture of the Church Militant in those fierce days.

When they arrive at the House Beautiful we find that our old friend the Porter is now 'Mr.' Watchful, and we are introduced to a new damsel, whose name is Humble-mind, at the door. The House Beautiful is true to the symbolism of the great Gothic cathedrals, whose huge doors proclaim abundant entrance, and yet narrow down to a very lowly wicket, through which those who enter must stoop in order to gain admittance. Great-heart departs, for they had only asked for his company for a stage, and the answers to prayer are limited by the faith of the suppliant. But there is a hope, afterwards to be fulfilled, that further prayer may bring the fuller blessing. This House, when they enter it, is noisier than it was in Christian's time. Its people are still the same composite characters, in which are mingled prim conventionality and warm-hearted human nature. 'Welcome, ye vessels of the grace of God,' they cry; but they add 'Welcome unto us who are your faithful friends.' In the note that supper has been already cooked for them, 'for the Porter had heard before of their coming, and had told it to them within,' we have one of those touches which distinguish the second telling of the story from the first. This is conscious and elaborate, and could not have been written in the tale of Christian's journey. The *raconteur* is thinking now of the consistency of his narration; formerly he needed no such precaution, for the tale told itself. The dream of Mercy, however, recalls the

great dreamer to his most natural and charming style; and so the book swings to and fro, between art and experience.

They stay in the House a month, and much of the time is spent in catechizing. Prudence examines each of the four boys in turn, beginning with the youngest. She questions James on the Fundamentals, Joseph on Theology in general, Samuel on Eschatology, and Matthew on Metaphysics and Biblical Criticism. The answers are, to our ears, rather desperate; and we are glad to remember the stolen apples and to remind ourselves that these precocious theologians are, after all, human boys. But in the final speech of Prudence we are refreshed by the insuppressible native wit of Bunyan. In it there is to be found a most admirable summary of the normal sources of education—a summary which may be commended to the educational theorists and experts of the present day. According to this remarkable utterance, education is derived first from the mother, then from other people, then from Nature, then from the Bible, and finally from the Church.

Two incidents of a serio-comic nature diversify the sojourn in the House Beautiful. The first is the courtship of Mercy by Mr. Brisk, a gallant who had an eye to business as well as to beauty. The name seems to have had a sinister meaning for Bunyan, and we recall that 'brisk lad,' Ignorance, who was so severely handled in Part I. Mercy comes through this little adventure with a remarkable show of common sense. But then she has had the experience of her unhappy sister Bountiful to guide her, and the touch which describes that domestic tragedy supplies one more of Bunyan's vivid *asides*, revealing a dimly seen but very living crowd of people standing in the background behind the chief actors, like James Lee in Browning's poems of *James Lee's Wife*.

The second incident is that of the sickness and cure of Matthew. This attack is indeed somewhat belated, as the trouble came of the forbidden fruit which he had eaten near the Wicket Gate. Being fruit grown in the devil's orchard, the episode fits in well with the popular superstition that all sickness is the work of the satanic agency.¹

Dr. Skill is introduced, a family doctor of the

¹ Cf. Masson's *Three Devils*, p. 55; and Lecky's *History of Rationalism*, i. 69-71.

old school.¹ He asks about Matthew's diet, diagnoses the case, and prescribes; afterwards declining the offered fee, which he tells Christiana to pass on to the 'Master of the College of Physicians.' The first prescription is the Old Testament medicine for sin, a barbarous black draught. This, however, not proving strong enough, Bunyan, greatly daring, imitates the Latin jargon of the medical schools of his day in the pill representing the New Testament cure for such ailments, '*Ex carne et sanguine Christi*,' together with promises and salt; adding in a sidenote, 'The Latin I borrow.' The human side of the cure is 'half a quarter of a pint of the tears of repentance.' After great persuasions and entreaties Matthew is induced to take the medicine, and a cure speedily follows. Christiana is so delighted with this panacea for all sickness of the soul, that she goes on her way fortified with twelve boxes of the pills. No doubt the whole passage is true to life, but it is coarse and revolting. It reminds us rather of the comic interludes which used to be introduced into miracle plays to relieve the tedium of the protracted solemnity.² The Latin is borrowed not only for its amusing verisimilitude, but perhaps also to cover a suspicion of irreverence, in which it hardly succeeds. The whole piece illustrates the danger of running into undue levity to which allegory is ever prone, and which Bunyan usually avoids with extraordinary skill.

On his recovery, Matthew proceeds to turn the tables on Prudence for her former catechizing. He asks her twelve of the silliest questions on record, and receives corresponding answers. Bunyan seems at this period to be utterly obsessed by the allegorizing habit. His very far-fetched interpretation of 'The Spider' has already been solemnly endorsed by Christiana's words, 'God has made nothing in vain.' Now, everything appears to have an occult as well as an obvious significance, from the nauseous taste of medicine to the crowing of a cock. It is the system which produced such absurd results in the theology of Origen and his followers, and which has persisted among the more superstitious schools of interpretation, forcing Scripture and life alike into unreality, to the

present day. The only glimmer of the light of truth that is to be found in such interpretations, is that sense of the unity of the natural and spiritual worlds which, while it has been responsible for many extravagances, alike scientific and religious, has also defended the world against both Manichæan dualism and scientific materialism, in virtue of the mysterious but splendid truth to which it has borne witness alike in ancient days and modern.

The Character-Portraiture.

While we miss the firm hand and the human interest in the characters already familiar, it must be allowed that the new figures show no decline in power and vivacity, and that the individuality of each is admirably sustained. Mr. Brisk and Dr. Skill are very lively creatures. The descriptions of boy-nature are also living. Only the oldest and the youngest of the four boys are drawn in any detail. Matthew, the oldest, is as yet a poor character. His greed and disobedience, and his childishness about taking the medicine, show that John Bunyan has seen some badly spoiled children among the eldest sons of his acquaintance. But the questions he asks of Prudence exhibit him as a bore; and his conduct after his recovery makes us lose all patience. 'In a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity of his distemper, and how he was healed.' Surely Bunyan must have been aware that there was a good deal of the old woman about this very unpleasant young man, and that he badly needed such dealing with as a public school provides, to get rid of his mawkishness. His youngest brother, James, is a much more promising child. He cries with weariness at the Hill Difficulty, and yet his pluck is evident enough. Great-heart's chaff is very good-humoured about their going on before when there is no danger in the way, but getting behind him when the lions appear. James is an old-fashioned little man, echoing the sentiments and the language of older folk, and yet with a very brave heart in that small body of his.

The mother sustains her character well. Conventional, indeed, but strong of understanding and quick of apprehension, she represents an easily recognizable type of religious woman. She asks for a sermon, but will not accept its teaching with-

¹ It is to be remembered that Mr. John Gifford, Bunyan's Evangelist, was appointed to fill the place of Dr. Banister, Doctor of Physic, in Bedford, in Bunyan's time. He had probably learned medicine before the Wars.

² Cf. 'Noah,' in the *Towneley Collection*.

out discussion. Her point of failure is prayer, for she does not ask for a guide who will go far enough with her and her company, and God treats her as He treats the strong, giving her just what she asks and nothing more. Finally, she again forgets to send a message of petition for Great-heart, and has to be reminded to do so by Joseph. Prayer is the weak point of many of the strong; and it is peculiarly true to life when this managing, self-dependent, thinking woman fails in prayer. Yet beneath the strong mind there is a very big and rich heart. She has a kind thought even for Madam Wanton at the Cross. Her appeal to Matthew when his life is in danger is impassioned, and although she is unaccountably weak in her dealing with her wayward son, yet the quality of her love will one day redeem that weakness. But the rich depths of her character are shown at their best in the splendid outburst with which she responds to the sermon on the righteousness of Christ. Great-heart checks it, and it is a pity that he does so. Nothing could illustrate better the expansive and generous effect of the Cross upon a human soul than Christiana's spontaneous and unrestrained sentences, which are indeed infinitely more appropriate to the occasion than the meticulous theology which drew them forth.

Mercy retains her charm, and reveals it by frequent new wayside touches. There is no lack of human nature in her, and indeed she has much of that natural and graceful virtue which is found in many who have not passed through such deep experiences as hers. Her heart is heavy with the thought of those she has left behind. Her dream is the dream of a sweet child. She is 'of fair countenance,' and therefore the more alluring, and she knows it quite well. The sight of the Robin appals her with the naïve horror at the cruelty of Nature, which every naturally tender heart must feel. Humility is her constant characteristic, contrasting excellently with the firm and confident spirit of Christiana. A favourite phrase of hers, 'if I may,' indicates that want of claim and that habitual self-distrust which she herself traces to the want of experience, and in virtue of which she would fain linger in the House Beautiful that she might learn from the Sisters there.

Her judgments of others are gentle, and one of the best touches in the story is her account of the visit to Christiana, in which she omits all reference

to Mrs. Timorous. She can, however, be firm when occasion requires it, as Mr. Brisk finds to his cost. Nay, she can be bitterly unmerciful. Of Simple, Sloth, and Presumption she says, 'No, no, let them hang and their names rot, and their crimes live for ever against them'; and she approves, quoting Scripture warrant for it, the barbarous punishment of Timorous and Mistrust. The cruelty of seducers and the dangerous wickedness of cowards move her to a state of indignation which clears her from Shakespeare's aphorism, 'Mercy but murders, pardoning those that kill.'

Great-heart will improve as we know him better, but already he is worthy of his name. The Interpreter's 'man-servant,' he is from the first both man and minister of religion. He will not eat with them, however, for as yet 'Never dares the man put off the prophet.' He is there in general to keep them from taking too soft and good-humoured a view of things, an austere guide who is ever ready for discourse. But when it comes to fighting, the man is transformed, and we see in him one of the long line of soldier-saints whom Robert Browning so delights in. It is a long march from the Knights Templars to the Army of the Congregation, but the same stuff is in both, and in many an heroic spirit still in the service of the Interpreter. We take leave of him in an act of absolute and unreasoning obedience on his part. He will not go forward, even to successful and congenial work, without express orders. He returns to the House of the Interpreter.

Ethical and Theological.

Great-heart's sermon, with its mechanical and complicated distinctions between the four different kinds of righteousness possessed by Christ, is as ingenious as his application to the subject of Christ's very simple and non-theological injunction about him that hath 'two coats.' The whole spirit of the sermon is mathematical and apart from any possible experience; hence its inevitable air of unreality. The passage in *Grace Abounding*, in which Bunyan deals with the same subject from the standpoint of his own experience,—when this sentence falls upon his soul, 'Thy righteousness is in heaven,' etc.,—should be read along with this. The difference between the two is the difference between death and life.

The gloom of Judgment Day hangs over the

dream here, and that is the thought suggested even by the crowing of a cock. Yet Joseph's answer to the question as to God's design in saving poor man, is happy,—‘The glorifying of his name, of his grace and justice, etc., and the everlasting happiness of his creature.’ That is like the answer to the first question of the Shorter Catechism, whose sunny belief in joy so fascinated the bright heart of Robert Louis Stevenson.

But the most striking theology of all is in the short description of the bath in the open air of the Garden. It is not, indeed, artistically equal to Bunyan's finest work, for this is a case in which the spiritual meaning breaks through the outward form of the allegory at considerable risk of grotesqueness. But, as an analysis of sanctification, the passage is memorable. The bath is in the open air—in contrast to all occult and secret initiations. Again, it strengthens their limbs, with that tenfold strength of the pure which at once recalls Galahad. The seal on the brow (contrary, it must be confessed, to all probabilities) beautifies them—just as their countenances, radiant with the new look of the holy, attracted the wonder and admiration of

the world to the Early Christians.¹ Finally, the test of holiness is that one sees not one's own white garments, but those of others.

The moral teaching of the passage is abundant and various, but its great lesson is the need for strenuousness, and the dangers which beset those who choose a slack or easy life. There is deep and far-reaching significance in the catalogue of the victims of Simple, Sloth, and Presumption—Slow-pace, Short-wind, No-heart, Linger-after-lust, Sleepy-head, and that immortal inspiration, ‘a young woman, her name was Dull.’ Nothing could be better than that, as an account of the kind of people who are tempted to fail in strenuousness. Their views of God and man, and of every detail of the nobler life, grow morbid and distorted, and they fail of all high destiny because, like the avoiders of the Hill Difficulty, ‘they are idle; they refuse to take pains.’ It is a picture of all that lamentable company of weak brethren who might have so easily been strong, but for the temptation that lured them into luxurious self-indulgence.

¹ Cf. the memorable words in which Pater describes ‘Divine Service’ in his *Marius the Epicurean*, chapter xi.

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

PSALM CXXXIX. 7.

‘Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?’

THE 139th Psalm is doubtless, like several of those near it, one of those written during the Captivity. It was then probably that for the first time the Jews learned fully the sense of God's omnipresence here expressed. That captivity produced many remarkable effects upon them: it modified their spoken language; it exterminated their taste for idolatry, and common sorrow deepened their patriotic feelings; above all, it brought into greater clearness some doctrinal ideas, such as the immortality of the soul, the influence of angels, and eminently the omnipresence of God. It was when the Jews were taken out of their own land, and were separated from the national temple, that they first really felt that God

could be worshipped elsewhere than at Jerusalem—in synagogue as well as in temple, in the closet as well as in the sanctuary; that His ear was open to the mutterings of prayer from the exiles in a strange land; that travel where they might they were still present to Him, and He present to them. It was then that for the first time they felt God's exceeding nearness in every spot, and yet realized His vastness: ‘If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.’

Agès have passed away, and the progress of time has afforded us abounding proofs of the Almighty's greatness which were not revealed to this pious Psalmist; but no nobler words have ever been used to express the vivid conception of God's omnipresence. Geography opening up the undiscovered parts of the globe and presenting

to us God's vastness stamped in the breadth of the steppe or the majesty of the mountain slope; or Imagination travelling from star to star till calculation seems unable to accompany it as it unwittingly hardly halts at the frontier of the visible creation; or History mapping out the stream of time, and testifying as it traces it backward to its unknown source and to the Voice, 'Before Abraham was, I am'; or Reason exposing link above link in the chain of causation, till it passes to a power which is certainly not mechanical and expires in faith—each of these has impressed us with the idea of God's omnipresence in a way not known to Hebrews of old. Yet though they may deepen our knowledge, they cannot elevate our piety beyond that of the Psalmist, or bring home to us more intensely the practical feeling of God's great nearness.

The most pathetic pages in the *Life of Andrew Fuller* relate to the great man's prodigal son, Robert. To the unspeakable grief of his father, Robert ran away to sea, and died off Lisbon in 1809. In a sermon preached on the Lord's Day after the receipt of the news, his father seemed to take great comfort from the fact that the gospel answers to the promised mercy in Dt 4²⁹: 'If from thence thou shalt seek the Lord thy God, thou shalt find him.' 'Some,' he said, 'are far from home, and have no friend in their dying moments to speak a word of comfort, but He is near. When Jonah was compassed about by the floods, when the billows and the waves passed over him, he prayed to the Lord, and the Lord heard him.' Here Mr. Fuller gave vent to his feelings, and many who knew the cause wept with him. Later and fuller intelligence proved that the father was speaking almost prophetically, for during his last days Robert was known to all his shipmates as a sincere and devout Christian man.

The subject of the text is God's omnipresence. We may consider it (1) in reference to Nature, and (2) in reference to Man.

I.

The Omnipresence of God in Nature.

The thought to which the Psalmist gives expression in these magnificent words has become a commonplace of modern theology. 'Where is God?' asks the child, and we answer, half automatically, 'God is everywhere.' In the development of the Jewish religion this conception of God's omnipresence, reached only at a comparatively late period, was for long crossed and obscured by other simpler and more childish notions. To the moral attributes of Deity, to His supreme

pity and justice, there are endless references in the Psalter and the Prophets; to the Divine omnipresence there are but few. And, indeed, there is an element of philosophy and of mysticism in this conception, to neither of which the native Hebrew mind was pre-eminently prone.

It has been left to our nineteenth century, which had listened to Coleridge and Wordsworth, to enter deeply into the idea of the Psalmist, 'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand guide me.' The very discoveries of science that were supposed to be going to annihilate divinity have only served to make us more conscious of God's presence. Men who endeavoured in former times, as St. Augustine did, to conceive of God, 'Life of their life as vast through infinite space,' find Him now as revealed in the infinitesimal space also, omnipresent, with His spirit and power in the immeasurably little, as well as the infinitely vast. The evolutionist more than most seems to have served the world in this direction; and all the correlations of forces, and the study of history, the comparison of thoughts and ideas of man and his surroundings, the linking on of present to the past in all departments of knowledge, instead of banishing God from us, seems more and more to set Him in our midst, and make us feel that God's hand has led the nation, and that His right hand has upheld the progress of the world.

1. Now, first of all, those of us who desire to fashion such an idea of God as may not be hindered or harmed by that small modicum of science which we are now unable to avoid, even if we wished, will find in this doctrine of God's universality much comfort and support. It has become increasingly difficult for any grown man or woman to think of God as an almighty Monarch, ruling the world as from without. We are aware that this, the child's conception of Him, does violence both to His spirituality and to His infinitude. If He is without the world, He is bounded by the world, and is limited by space; if, again, He is so limited, He is not a spirit, for a spirit transcends the limitation of space. God is the boundless Here, as He is also the everlasting Now.

2. Again, God's omnipresence may give us the key to that puzzle concerning His relation to the so-called laws of Nature, which has sorely exercised many simple but truly pious minds. Science tells us that these laws are changeless and inflexible: the rain and the drought of to-day depend upon the drought or rain of a million yesterdays, and both condition the physical character of to-morrow. But a simple trust in God's omnipotence as constantly rebels against these assertions: religion and science seem opposed. Now, if we would but more habitually remember that the laws of Nature, whether of the rain or wind or human health and disease, are God's laws, that they are in no profane or unreal sense part of Himself, the expression of His will and of His being, we should at once see that they are obviously changeless and eternal even as He. To ask God to change them means to ask God to change Himself, to make the rational irrational, the immutable reality a varying and deceptive chimera.

3. It is the conception of God's immanence, of His Spirit as operative in nature as well as in man, which has constituted the meaning and worth of Nature, as the living raiment of Deity, to many a philosopher and poet. It is this conception which, for example, underlies that famous passage in Wordsworth, where he says:

I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A notion and a spirit, that impels
All thinking things, all objects of all thoughts,
And rolls through all things.

4. The relation of God to the external world is not only made more intelligible upon this hypothesis, but nature herself, so regarded, assumes an aspect more beautiful and more divine. This is what Goethe felt in the oft-quoted lines:

Were *He* a God who working from without,
His hand extended, turns the world about?
No! from within must He that world control,
Nature in Him, Himself all nature's soul,
So that what in Him moves and breathes and
lives,
May never lack the power His spirit gives.

Has it not happened to us, over and over again, to say, 'Spring, or summer, was never so beautiful before'? This is true every year to the recipient soul. Not that there is any added physical charm or visible glory; but it is the Spirit of our Father that glows and beams upon us, that pours itself into our souls; and if we have grown by His nurture, there is in us more and more of spiritual life that can be irradiated, gladdened, lifted in praise and love, with every recurring phase of the outward world.¹

Dr. Pope in his Tamil Grammar tells a story of the Tamil poetess Auveiyar.

'The traditions current among the Tamil people regarding "the wonderful old woman" are very numerous. She was one day sitting in the porch of a temple with her feet stretched out straight before her—not considered to be a very respectful position in the presence of a superior. The officiating priest rushed out to her with the question, "Are you not ashamed to stretch out your feet in the presence of the Swami?" To which she replied, "Very true, sir! if you will show me where the Swami (Lord) is *not*, I will go and stretch out my feet there."²

II.

The Presence in Man.

God is nearer to us than in the world around us. 'In him we live, and move, and have our being.' When I reflect on the mysteries of my own being, on the complex organism, not one of whose numberless members or processes can be deranged without suffering or peril; when I consider my own confessed powerlessness as to the greater part of this earthly tabernacle in which I dwell, and the narrow limits of my seeming power as to the part of it which I can control; when I see the gates and pitfalls of death by and over which I am daily led in safety; when I resign all charge of myself every night, and no earthly watch is kept over my unconscious repose,—I know that omnipotence alone can be my keeper, that the unslumbering Shepherd guides my waking and guards my sleeping hours, that His life feeds mine, courses in my veins, renews my wasting strength, rolls back the death-shadows as day by day they gather over me. Equally, in the exercise of thought and emotion, must I own His presence and providence. He helps me to think. He makes me feel. He energizes my will. He holds open for me the record of memory. He kindles my hope. My soul lives only as it is bathed in the ocean of His life. Be it mine, then, so to live, that it shall be my joy to find in the whole realm of things that

¹ A. P. Peabody.

² Pope, *Tamil Handbook*, 176.

are or shall be no answer to the question, 'Whither shall I go from thy spirit?'

1. The religious aspiration of man seems to express itself in the desire to draw, as we say, nearer to God. Or, again, it is expressed by the desire to become, as we say, like God. What is the link of connexion between man and God? How does man draw near to Him? If God were far off locally, if He ruled the world from without, it would indeed seem as if there could be no bridge built between the creature and his God. But when God is conceived as omnipresent and immaterial Spirit, the infinite and yet self-conscious Spirit of Reason and Love, there seems to be at once a possible connexion between Him and any other self-conscious nature which is, in however feeble a degree, both rational and good. The more wisdom and goodness you have, the more you know of God, whether you profess belief in Him or not. And, above all, Love is known of love, and the secret of God, so far as man may learn it, is with those who love Him.

To the soul of man, bathed in this omnipresence, receiving all thought and knowledge through its mediation; living, moving, and having its being in it, what can be more easily conceivable than that there should also be conveyed to it thoughts, impressions, intimations, that flow directly from the Father of our spirits? There is much in our experience in nature that seems so spiritlike as to take away all antecedent improbability as to this influence. The telegraphic wire but avails itself of currents of force that sweep over land and sea, and it is they, not our mechanism, that really connect distant countries, that write here the message which has, it may be, outsped time, and is received hours before it started on the other side of the Atlantic. It is these currents, not the wires, brought into relation with the telephone, that waft the song or symphony from city to city. Before these wires were stretched, who knows in how many instances—some, at least, have left authentic record—sensitive brains and recipient souls have been moved from afar, and brought into momentary connexion with those on whom, perhaps, the bodily eye would never rest again? How know we that it is only between man and man that these currents pass? Comes not on them the voice of God to the soul? Bear they not His monitions of duty, His warnings against evil, His thoughts of peace?

Who of us is there that has not had thoughts borne in upon him which he could not trace to any association or influence on his own plane, seedling thoughts, perhaps, which have yielded harvest for the angel reapers, strength equal to the day in the conflict with temptation, comfort in sorrow, visions of heaven lifted for the moment above the horizon like a mirage in the desert? These experiences have been multiplied in proportion to our receptivity. As the message on the wires is lost if there be none to watch or listen at the terminus, so at the terminus of the spirit-wire there must be the listening soul, the inward voice, 'Speak, Lord, for thy servant heareth.'¹

2. But then if God is everywhere, is He *equally* near to all? If, in the physical world, we were bound to admit that God was in the raging storm as well as in the fertilizing sunshine, must we, in the moral world, say that He is equally near to the sinner and to the saint? We may observe that in the moral world, far less than in the physical world, do conceptions of space and time apply to God. He whose life exhibits less goodness has less of God than he whose life exhibits more. But nevertheless we do assert that the presence of reason is never, and can never be, wholly divorced from the presence of goodness, and that, therefore, in every rational being there is, just because God is omnipresent, the potentiality of a higher life.

But yet though we conceive that in one sense God is near to us in our frailty and sin, because love is compassionate and wise, and desires the salvation of all, and because, too, we have the power through God's Holy Spirit to repent and to return, nevertheless we are aware that the wilful obscuration of reason, which is sin, makes us far from God, though He (strange antinomy!) be not far from us. As the most essential attribute of God is goodness, so is moral evil that which prevents us from realizing the Omnipresent God. Hence this doctrine of omnipresence serves to magnify and accentuate the unnaturalness and horror of sin. To him who could fully realize the fact that he was living in God's presence, it would be almost impossible to do anything which would sully the clearness of that perception, or would loosen the bond which consciously unites him to God. 'Make us realize Thy presence' is therefore the most fundamental of human prayers; and though the Divine omnipresence remains in one sense a constant factor, we shall never cease to echo the aspiring cry of the Psalmist: 'Cast me

¹A. P. Peabody.

not away from thy presence, take not thy Holy Spirit from me.'

In telling the story of how he was led to believe in Christ, the late Dhanjebhai Naurji laid much stress on a conversation he once had with a fellow-Parsee, a woman who had fallen low in sin. Dhanjebhai, then a lad of about fifteen, was going one morning to the mission school, when he found this woman sitting by the roadside, weeping bitterly. He stopped to ask what was the matter, never having seen any one in so great distress. 'I have been such a wicked woman,' she sobbed, 'and I am so afraid of God. He will find me, and punish me.' 'I will tell you what to do,' said the boy. 'In our courtyard there is a deep well. Fling yourself in there, and God will never see you.' 'That would not hide me from His sight,' she replied. 'Well,' he continued, 'go out in a boat into the bay, tie a large stone round your neck, and throw yourself into the deep sea. There God will never find you.' 'He would find me even in the depths of the sea,' she said, and continued to weep and lament. The boy, terrified at seeing such despair, fled away to the school, haunted by the thought of the all-seeing eye. The Bible lesson that day, dwelling specially on the words, 'How shall we escape if we neglect so great salvation?' went home to his heart and conscience, and before long he professed his faith in Christ, and learned to rejoice in the thought of an ever-present God.

3. God is everywhere: there is therefore no violent separation to be made between the natural and the spiritual. It is *in* the so-called natural that the spiritual must be revealed. So it is not only one day in seven which should or need be dedicated to God, but all days; not one place only, which may be sanctified by His presence, but every place. Not merely in the synagogue, or the church, but in the home, and the school, and the Parliament, yes, and in the workshop, the manufactory, and the mart, is that abiding presence, which can be realized by that which is akin to it, realized by reason, and realized by goodness, but realized only because it is *there*. For if God were not with us everywhere, we could be neither rational nor good. He is the spiritual atmosphere which conditions our spiritual life. And where God is, nothing is wholly trivial or vain. Everywhere, and in all circumstances, we can seek to find out and to follow after His nature and His will, for under all seasons and conditions, God's law, which is the revelation of Himself, the law of reason and the law of love, remains immutably the same. God is the basis, and God is the goal.

The Hebrews had not even learned the poor distinction which we may yet have to unlearn between the natural and the supernatural. The thunder, the rainbow, the blossom-

ing, and the harvest were to them no less divine than the burning bush on Horeb, or the voice from the cloud-wrapt summit of Sinai. Mystery enclosed them on every side. The realm of the unknown began at their fingers' ends—nay, it came close up to their inmost souls; for of nothing knew they less than of the contents and laws of their own being. All that they could say was, 'I am fearfully and wonderfully made.' Nor could they conceive of a pulse-beat except as a throbbing of the Infinite Fountain of life.

4. Once more, the doctrine and conviction of God's omnipresence seem to give a better meaning to suffering and sorrow and pain. If, in the words of our text, we cannot escape from God's Spirit, it is also true that we cannot escape from His love. The one is as universal as the other, because the second is the manifestation of the first. Believing in God, we are led on to trust in His goodness, though appearances may belie it. Suffering and sorrow are means to an end (though the end will never be understood, for only God can know the fulness of His own will); nay more, they are *His* means, and through that one word their horror is lessened, and their poignancy assuaged.

Suffering is educational rather than punitive, and even in the midst of it we are not deserted of God. 'If I make Hades my bed, thou art there;' there is no darkness so thick that the Spirit of God cannot penetrate it, no misery which cannot be borne if it lead us nearer to Him.

Is it not a mere fact that for many ages there have lived and died men and women who, by the purity of their lives and souls, have been able to see in suffering not the vindictiveness but the goodness of God—men and women who would freely and soberly confess that it was the very sharpness of their trouble which had brought them closer and closer to God. When sorrow, as we say, does not soften, when it does not reveal God but obscures Him, or when suffering means degradation and sin and ignorance and undeserved defilement, then, indeed, we are tempted to murmur; then, indeed, we need all the faith which we can muster; all our certainty of human love to make us cling yet closer to its Divine original; but while the ordinary human suffering, through which we *can* become better if we do but choose, while only this suffering befalls us, it were unworthy of the best traditions of our humanity if we quailed before the blow. 'If Hades be my bed, yet Thou art there.'¹

5. The doctrine of the omnipresence serves, moreover, another purpose still. The God of childhood, the external God who has His dwelling in heaven, is bound to rule the world upon the lines of a benevolent Monarch, that is, externally.

¹ C. G. Montefiore.

He distributes reward and punishment, and these allotments of praise and blame are external to, and separate from, the actions or dispositions which were their cause. But the Omnipresent God cannot be conceived as rewarding or punishing externally. His rewards and punishments are internal, that is, they are the necessary concomitants and issues of the action and the character of man. If to draw near to God is man's true happiness, and to be withdrawn from Him is man's true misery, then we have here an ultimate or supreme standard by which to measure the true worth and glory of our lives.

I fled Him, down the nights and down the days;
 I fled Him, down the arches of the years;
 I fled Him, down the labyrinthine ways
 Of my own mind; and in the midst of tears
 I hid from Him, and under running laughter
 Up vistaed hopes, I sped;
 And shot, precipitated
 Adown Titanic glooms of chasmèd fears,
 From these strong Feet that followed, followed after,
 But with unhurrying chase,
 And unperturbèd pace,
 Deliberate speed, majestic instancy,
 They beat—and a Voice beat
 More instant than the Feet—
 'All things betray thee, who betrayest Me.'¹

6. If this dogma of God's omnipresence may enable us to live more worthily, calling out our full capacities, meagre though they be, of hope, of faith, and of love, will it not also enable us, when the need has come, to die worthily, too? For death itself cannot separate either ourselves or those we love from God: He has given, He has taken, blessed be the name of the Lord! For, though flesh waste away, God is still our portion and their portion; and if His love and His wisdom are manifested in life, they must also be manifested, whatever and however may be the outcome, in that passage and change which we speak of as death. Those we have honoured and loved must die, perchance in the spring-time of their youth, perchance in the fulness of their age; an instant more, an instant less, in God's sight it makes no difference. They pass, but they

¹ Francis Thompson, *The Hound of Heaven*.

are with Him, even as we: nay, perhaps, we may say more truly, both of them and of ourselves: They are with God, where we, too, soon shall be.

The Chinese have a fairy tale about a stone monkey who was chosen king of the monkeys, and, having learned to jump many miles at a single jump, aspired to become Lord of the Sky. The Lord Buddha said to him, 'Come outside of the palace with me, and stand upon my hand. Then if you can jump out of my hand you shall be Lord of the Sky; but if not you shall be sent down to earth and never be allowed to come up to the sky any more.' The monkey jumped, and in a moment was far away out of sight. On he went in his jump until he came to the end of the earth. There he saw five great red pillars standing on the very edge, with nothing but empty space beyond. On one of them he scratched a mark to show how far he had jumped. Then he took another big jump, and in the twinkling of an eye was back again in the Lord Buddha's hand. 'When are you going to begin to jump?' the Lord Buddha asked. 'Why, I have jumped,' said the monkey, 'jumped to the very end of the earth. If you want to know how far I have been you have only to get on my back, and I'll take you there to see.' 'Look at this, monkey,' the Lord Buddha said, holding out his hand. On one of the fingers there was the very mark which the monkey had made on the red pillar. 'You see,' said the Lord Buddha, 'the whole world lies in my hand: You could never have jumped out of it. When you jumped, and thought you were out of sight, my hand was under you all the time. No one, not even a stone monkey, can ever get beyond my reach. Now go down to earth, and learn to keep in your proper place.'²

O God, within my breast,
 Almighty, ever-present Deity!
 Life—that in me has rest,
 As I—undying Life—have power in Thee!

With wide-embracing love
 Thy Spirit animates eternal years,
 Pervades and broods above,
 Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
 And suns and universes cease to be,
 And thou wert left alone,
 Every existence would exist in Thee.

There is not room for Death,
 Nor atom that his might could render void:
 Thou—Thou art Being and Breath,
 And what Thou art may never be destroyed.²

¹ H. A. Giles, *Chinese Fairy Tales Told in English*.

² Emily Brontë.

The Archaeology of the Book of Genesis.

BY THE REV. A. H. SAYCE, D.D., LL.D., D.LITT., PROFESSOR OF ASSYRIOLOGY, OXFORD.

Chapter vi.

1. We here have another extract from what may be termed the Book of Origins, of which Gn 1 forms the introduction. In 4²⁶ the beginning of Yahweh-worship is described, in 6¹ of the tribe and nation, in 9²⁰ of agriculture, and in 10¹⁰ of sovereignty. The Assyrian equivalent of the Hebrew phrase would be *enuma*, so that the Book of Origins would answer to the Babylonian work entitled 'Enuma.' The Babylonian legend of the King of Kutha similarly describes the origin of the tribe and nation, which belonged, however, not, like the antediluvian race of Genesis, to the present creation, but to the imperfect creation by Tiamât and the powers of anarchy which had preceded the creation by the gods of light and order. Hence this creation was not 'on the face of the ground,' but 'in the ground' (*ina qaqqar*), and it was 'within the mountain' that the warriors 'increased and became heroes and multiplied in number' (*ina kirib sadî irtibu-ma itedlu-ma irtasû minati*).

Here, as before, the *adâmâh* would be the soil of Babylonia where man was created. The original would have been: *Enuma amelûti ana eli qaqqara irtibu-ma binātu tî'aldû ana-sunu* (or *bināti aldu sunu*, as in *W.A.I.* iv. 1, v. 7). It is assumed that (as in 4^{1,2}) the first-born were sons; daughters came later.

2. 'And the sons of the gods saw the daughters of mankind that they were good, and they took them wives of whomever they chose,' in Assyrian: *marê ilâni binât adamî (amelûti) imuru kî dhâbat sinâti, û ekhuzu assâti ana sasunu istu kali sa irâmu.* (*Ana sasunu* belongs to the language of the Tel el-Amarna tablets; it would hardly be used in classical Assyrian.) In the religious hymns of Babylonia the worshipper is often called 'the son of his god,' an expression which originated in the belief that the gods were in the likeness of men, and so, conversely, men were in the likeness of the gods. The sovereigns of Semitic Babylonia were themselves gods, and the kings of the West Semitic dynasty of Khammu-rabi, more especially, assume the divine title, like the kings of the

dynasty of Ur before them. So in the Tel el-Amarna tablets the Egyptian king is called 'god,' the plural 'gods' being used instead of the singular, like *Elohim* in the O.T., though only a single individual is meant. In assuming the title of 'god,' the Babylonian kings followed the precedent of the old heroes of Babylonian legend, all of whom were divine, though in some instances neither the father nor the mother seems to have been a deity. This, at least, appears to have been the case with Utu-napistim; in the case of Gilgames, the mother was a goddess. The actual 'sons' of the gods were the inferior deities, of whom there were several hundreds, who constituted the families of the divine hierarchy, and whose names are enumerated in the mythological tablets. These clustered more especially round the great sanctuaries, where they were served by women, with whom they were supposed to cohabit. Thus the Epic of Gilgames (vi. 184-185) enumerates the three classes of religious prostitutes (*kizirêti, samkhati, and kharimâti*) who served the great sanctuary at Erech; and, according to Herodotus (i. 181, 182), Bel Merodach, at Babylon, took to wife 'a woman whom he chose out of all the natives of the country.' This latter expression, which Herodotus states he quoted from 'the Chaldæans,' is identical with the phrase used in Genesis (τὴν ἃν ὁ θεὸς ἔληται ἐκ πασέων, ὡς λέγουσι οἱ Χαλδαῖοι; נָשִׁים מִכָּל אִשְׁרָיָא בְּחָרִי). The technical Babylonian term was *râmu*, of which the Greek and the Hebrew (αἰρεῖν and בָּחַר) are alike translations. The belief in the cohabitation of the sons of the gods with the hierodules of the temples (which does not appear to have been applicable to the father-gods Anu, Ellil, and Ea) survived the decay of Babylonian civilization in folklore. In the Book of Tobit, Asmodeus similarly cohabited with Sara, the daughter of Raguel; and the Mendaite Book of Adam describes the Hengê as demons 'who throw themselves upon the daughters of men.'

After selecting the hierodules, the sons of the

gods would have 'gone'—*φουτᾶν* is the word used by Herodotus—to the temple and reclined with the women upon the nuptial couch, which stood in the inner shrine of the Babylonian sanctuary. It is clear, therefore, that v.^{4b} should follow v.², vv.^{3, 4a} being interpolations. The passage ought to run: 'They took them wives of whomsoever they chose; and then after this (it happened) that the sons of the gods went to the daughters of mankind, and they begat for themselves the heroes which were of old, men with names.' The Assyrian would be: *u arki annu marê ilâni ana binât amelûti itbû-ma yulîdu ana sasunu qarradi, sa ultu yumê ullûti suma iskuntî-sunusi*; or perhaps better: *arki sa marê ilâni ana binât amelûti itbuni-ma*, 'after the sons of the gods had gone to the daughters of mankind, they begat,' etc.

The *qarradi*, or 'heroes' (of which the Heb. *gibborim* is a translation), were the subjects of the Epic poems of Babylonia. They were all semi-divine, though some of them were not actually the sons of the gods. Among them were Etana and Gir, the first who had kingdoms, and who therefore correspond with the Biblical Nimrod, the *gibbôr-zaid*, or 'hero-huntsman,' and who in the Epic of Gilgames (vii. 38) are described as 'wearers of crowns who of old (*sa ultu yumê panî*) ruled the earth.' Gilgames himself is described in the Epic as 'two-thirds divine and one-third human,' 'his body being the flesh of the gods.'

The West Semitic (or rather Israelitish) equivalent of the Bab. *qarradi* were the Nephilim. In Assyrian this would be *napîli*, but *napîli* signifies 'the destroyers' (literally 'tearers-out'); while *nephilim* is shown by Nu 13^{32, 33}, where the spies apply the old folk-lore word to the Anakim, to have meant 'giants.' Hence the Assyrian and Hebrew words probably have no connexion with one another. That the Babylonian heroes, however, were regarded as of gigantic size, like their Greek representatives, we may gather from a fragment of Berossus relating to the war of the three brothers, Kronos (Bel), Titan (? Etana), and Prometheus. The discovery of the huge fossil bones of extinct mammalia led to a general belief in the ancient world that the earliest men were giants, and the Arabic legend of the gigantic sons of 'Ad may go back to a remote antiquity. At all events, the Israelites shared the belief, and the existence of men taller than themselves at Hebron and in the Philistine cities made them at once

conclude that they were the descendants of the primitive race of giants. As a matter of fact, Mr. MacAlister's excavations at Gezer have shown that the neolithic population of Palestine was of shorter stature than the Semitic population of the bronze age which followed it, the height of neolithic man ranging from 5 ft. to 5 ft. 7 in., while that of his successor averaged from 5 ft. 7 in. to 6 ft.

It was thus natural that a Hebrew writer should add a note upon the *qarradi*, or *gibborim*, identifying them with the *nephilim* of his countrymen. Hence the marginal note, 'The *nephilim* were in the land in those days,' which has made its way into the text, like the similar marginal note in 12⁶. But, like the note in 10¹⁴, it has been misplaced, being inserted before, instead of after, the passage to which it belongs. It would therefore seem to be of Hebrew origin, and not to be due to the translator of a cuneiform document. On the other hand, it goes back literally into Assyrian: *ina yume-suma (napîli) ina mati ibsu*, and so could be derived from a Hebrew scribe who wrote in cuneiform.

At any rate, the misplacement of the note appears to be the cause of the misplacement of the verse which precedes it, which not only interrupts the context, but has nothing to do with the origin of the heroes. V.³ reads, 'And Yahweh said: My breath shall not dwell in man (Adam) for ever, since he indeed is flesh, and his days shall be an hundred and twenty years.' The reading of the Septuagint, *ידון* instead of *ידן*, must be adopted here, since it is impossible to find an etymology for *ידן*, *yâdôn*, which would yield any sense. As the passage takes us back to chaps. 2 and 3, it is probable that the Septuagint is also right in reading 'Lord God' (Yahweh-Elohim) for 'Yahweh.' Ewald¹ first pointed out that 120 years are two Babylonian sosses of 60 years, the normal age of man being divided into the two halves of youth and age, and that consequently the passage must be of Babylonian origin. That the Babylonians actually regarded 120 years as man's normal age, we learn from Pliny (*H.N.* vii. 50) and Censorinus (*De Die Nat.* xvii. 4); and when Berossus is stated to have reckoned it at between 116 and 117 years, this merely means that 120 lunar years represent 116 $\frac{2}{3}$ solar years. In Egypt, on the contrary, where the Babylonian sexagesimal system was not

¹ *Geschichte d. Volkes Israel*, i. 367 (2nd ed.).

in use, the normal age of man was reckoned at 110 years.

The original of the Hebrew translation would have been: *Sâru-ya ina amelûti lâ ittusib ana darâti, assu-sa sutu-ma bisru, û yumê-su cxx sanâti ibassu*, where *darâti* (from דָּוָר), the Babylonian equivalent of עָלָם, may have led to the choice of דָּוָר on the part of the translator. בְּ-שׁ, 'since,' is an Assyrianism, intended to render *assu-sa*.

Man became a 'living soul' through the 'breath' of Yahweh-Elohim (27); since this breath was divine, and consequently immortal, man was immortal so long as it remained in him. But he was also 'flesh,' which decayed and perished; hence the decree was issued that God's breath should not remain in him 'for ever,' and that his age should be reduced to the normal two sosses of years. More than one of the Babylonian Epics was intended to provide an answer to the question why man, who was made in the image of the gods, was nevertheless not immortal. The story of Adamu, the first man, illustrates one of these attempts; the story of Gilgames and his vain search for immortality illustrates another.¹ The heroes, indeed, who were semi-divine, lived long lives, which were counted, not by sosses, but by *sari* and *ners*; but they, too, died at last. And the ordinary man could claim at most his two sosses of years. In Gn 6³ we have a fragment of an Epic which explained why this should be so.

It would seem natural that the fragment should belong to the history of the first man, and either follow 3²² or be derived from a parallel story. But neither in Babylonian legend nor in the O.T. does it harmonize with the ages assigned, not only to the antediluvian patriarchs, but to the post-diluvian patriarchs as well. Moses is the first who dies at the normal age of 120 years, while the first two post-diluvian kings of Babylonia are made to reign 2400 and 2700 years. The O.T. patriarchs and the Babylonian kings, however, alike belong to the class of heroes; they are not ordinary men. Hence the fragment ought to have followed the account of the heroes; its present position appears to be due to its having been attached as a note to the statement that 'men began to multiply,' and it may then have followed the marginal gloss about the Nephilim in creeping into the wrong place.

¹ See my *Religions of Ancient Egypt and Babylonia*, pp. 425, 447.

In the Tel el-Amarna tablets the vivifying 'breath' of Yahweh is replaced by that of the Egyptian king who, being the *ilâni* or 'Elohim' of the writers, took for them the place of the Hebrew God. Thus Abimilki of Tyre, who calls the Pharaoh 'my gods' and 'the breath of my life' (*sari napisti-ya*), says in one passage (Knudtzon, 149. 21-26): *mannu baladh amel-sêpi enuma lâ ittazi sâru istu bi sarri beli-su û balidh summa istapar ana ardi-su û balidh [ana] dariti*, 'What is the life of a vassal when the breath goes not forth from the mouth of the king his lord? Yet he lives if (the king) sends (it) to his servant, yea, he lives for ever.'

5. In Assyrian: *ragga yumisamma ikpudu*, 'they devised evil every day,' where *ragga* has perhaps caused the introduction of *raq*, 'only,' into the Hebrew text. The Babylonian Deluge also was a punishment for sin; Ellil (Bel) was angry with the whole human race, and condemned it to death accordingly. He assented to the escape of Utu-napistim only when Ea laid down the rule that 'the (individual) sinner should bear his own sin, the transgressor his own transgression,' and that it was therefore unjust to confound the innocent with the guilty.

6, 7. In the Babylonian story it was not the creator, Ea or Bel-Merodach, who launched the Deluge, but Ellil of Nippur. The Hebrew writer, in opposition to Babylonian polytheism, is careful to point out that the creator and the author of the Deluge were one and the same. We have here the same underlying thought and purpose as in the first chapter, to which these verses take us back, and which they presuppose.

'It grieved him at his heart'; so in the Babylonian Penitential Psalms: 'My lord was wroth in his heart.' The phrase, 'the heart (of such and such a deity) was vexed' (*libbu eziz* or *igug*) is common in Assyrian, and is especially used of Bel-Merodach.

7. מַכְחָה is the Ass. *makhû*, 'to destroy,' which is connected with *mêkhu*, 'the storm of the deluge,' and is therefore specially applicable to the destruction caused by the Flood. In the Babylonian story of the Deluge it is Istar who describes mankind as her offspring: this is implicitly contradicted by the Hebrew writer.

Yahweh was angry with men, not with the animals, and it was men whom He repented of having

made. But the animals also were involved in the destruction brought about by the Deluge; hence the insertion of the words, 'from man to beast,' etc., with reference to Gn 1^{26, 28}. They more probably come from the Hebrew translator, or a later scribe, than from the cuneiform original.

8. The construction is like that of Gn 1², 'now

Noah had found favour' before the destruction of mankind by the Deluge was determined upon. In the Babylonian story Utu-napistim found favour in the sight of Ea, not of Ellil, who was the author of the Deluge: the Hebrew writer once more emphasizes the fact that the author of the Deluge and the preserver of Noah were one and the same.

Literature.

THE CAMBRIDGE MEDIEVAL HISTORY.

BEING within sight of the end of the 'Cambridge Modern History,' and being well advanced with the 'Cambridge History of English Literature,' the Syndics of the Cambridge University Press have begun the issue of *The Cambridge Medieval History*. The work has been planned by Professor Bury; the editors are Professor Gwatkin and Mr. Whitney. The first volume deals with the Christian Roman Empire and the Foundation of the Teutonic Kingdoms (Cambridge: At the University Press; 20s. net).

It will be noticed that the volumes are to be a little more expensive than the volumes of the 'Cambridge Modern History,' and much more expensive than those of the 'Cambridge History of English Literature.' That may be due to the expectation of a smaller circulation; but, after a thorough and careful study of this volume, we have come to the conclusion that it is worth the money on its merits. Some slight improvements, we are told, have been made on the plan of the work as the result of experience, but our belief is that that is as nothing compared with the advance that has been made in the art of editing. For we have little doubt that it is due to the editors, and not to the individual contributors, that this volume can be read as if it were written by one man, and the mental jolting that we used to experience in passing from one chapter to another is almost entirely absent. And yet each author retains his individuality. He is allowed to select his own facts, and to make his own impression.

This smoothness is the more surprising that the range of subject is so great. That range is from Mr. C. H. Turner's chapter on 'The Organ-

isation of the Church' to the chapter on 'The Asiatic Background' by Dr. Peisker of Graz. These chapters not only express the range of the work, they also express its characteristics. They show us that it is not a popular book for easy reading at the fireside, or a student's manual to be got up in the face of an examination. It may be read easily, but easy reading will only skim the surface of it; it may be studied by the student, but if he crams it for an examination he will do injustice both to himself and to it. It is to be read chiefly by those who have passed all their examinations, but are students still; it is to be read by them for the ascertaining of facts, and they will be able to rely upon the facts which are presented to them here; for the men chosen to write the chapters are specialists, each in his own particular domain, and the editors are men of eagle eye who let nothing slip. But more than that, it will be read by them for that higher education which no school or university can give, but only the after experience of life and the study of such a book as this.

There is another difference between the Medieval History and the Modern. The Medieval History is much more easily quoted. Take this from Mr. Turner's article: 'In the early days of Christianity the first beginnings of a new community were of a very simple kind: indeed, the local organisation had at first no need to be anything but rudimentary, just because the community was never thought of as complete in itself apart from its apostolic founder or other representatives of the missionary ministry. "Presbyters" and "deacons" no doubt existed in these communities from the first: "presbyters" were ordained for each church as it was founded on St. Paul's first missionary journey; "bishops and deacons" constitute, to-

gether with the "holy people," the church of Philippi. These purely local officials were naturally chosen from among the first converts in each district, and to them were naturally assigned the duties of providing for the permanently recurring needs of Christian life, especially the sacraments of Baptism—St. Paul indicates that baptism was not normally the work of an apostle—and the Eucharist. But the evidence of the earlier epistles of St. Paul is decisive as to the small relative importance which this local ministry enjoyed: the true ministry of the first generation was the ordered hierarchy, "first apostles, secondly prophets, thirdly teachers," of which the apostle speaks with such emphasis in his first epistle to the Corinthians. Next in due order after the ranks of the primary ministry came the gifts of miracles—"then powers, then gifts of healing"—and only after these, wrapped up in the obscure designation of "helps and governments," can we find room for the local service of presbyters and deacons.'

Then, by way of contrast, take this description of Shamanism found in the chapter on the Asiatic Background: 'The characteristic feature of Shamanism is the belief in the close union of the living with their long dead ancestors; thus it is an uninterrupted ancestor worship. This faculty, however, is possessed only by a few families, those of the Shamans (Mong. *shaman*, Turk. *kam*), who pass on their power from father to son, or sometimes daughter—with the visible symbol of the Shaman drum by means of which he can call up the spirits through the power of his ancestors, and compel them to active assistance, and can separate his own soul from his body and send it into the kingdoms of light and of darkness. He prepares the sacrifice, conjures up the spirits, leads prayers of petition and thanksgiving, and in short is doctor, soothsayer, and weather prophet. In consequence he is held in high regard, but is less loved than feared, as his ceremonies are uncanny, and he himself dangerous if evil inclined. The chosen of his ancestors attains to his Shaman power not by instruction but by sudden inspiration; he falls into a frenzy, utters inarticulate cries, rolls his eyes, turns himself round in a circle as if possessed, until, covered with perspiration, he wallows on the ground in epileptic convulsions; his body becomes insensible to impressions; according to accounts, he swallows automatically, and without subsequent injury, red-hot iron,

knives, and needles, and brings them up again dry. These passions get stronger and stronger, till the individual seizes the Shaman drum and begins "shamaneering." Not before this does his nature compose itself, the power of his ancestors has passed into him, and he must thenceforth "shamaneer." He is, moreover, dressed in a fantastic garb hung with rattling iron trinkets. The Shaman drum is a wooden hoop with a skin, painted with gay figures, stretched over both sides, and all kinds of clattering bells and little sticks of iron upon it. In "shamaneering" the drum is vigorously struck with one drum-stick, and the ancestors thus invoked interrogated about the cause of the evil which is to be banished, and the sacrifice which is to be made to the divinity in order to avert it. The beast of sacrifice is then slaughtered and eaten, the skin together with all the bones is set aside as the sacrificial offering. Then follows the conjuration-in-chief, with the most frantic hocus-pocus, by means of which the Shaman strives to penetrate with his soul into the highest possible region of heaven in order to undertake an interrogation of the god of heaven himself.'

One of the most instructive chapters is the chapter entitled 'Thoughts and Ideas of the Period,' written by the Rev. H. F. Stewart, B.D., Fellow of St. John's College. It gives us a clear conception of the air that was breathed by medieval men. We close with one short quotation from it: 'The notion of a spherical earth was favoured in classical antiquity even by geocentricians. But the words of Psalmist, Prophet, and Apostle required a flat earth over which the heavens could be stretched like a tent, and the believers in a globe with antipodes were scouted with arguments borrowed from Lucretius the epicurean and materialist. Augustine denies the possibility, not of a rotund earth, but of human existence at the antipodes. "There was only one pair of original ancestors, and it was inconceivable that such distant regions should have been peopled by Adam's descendants." The logic is fair enough; the false premiss arises from the worship of the letter. The fact is that while as spiritual teachers the fathers are unrivalled, common-sense interpretation is rare enough in our period; it is not often that we find such sober judgment as is shown by Basil. "What is meant," he writes (*Hom. in Ps. xxviii.*), "by the voice of the Lord? Are we

to understand thereby a disturbance caused in the air by the vocal organs? Is it not rather a lively image, a clear and sensible vision imprinted on the mind of those to whom God wishes to communicate His thought, a vision analogous to that which is imprinted on our mind when we dream?"

It must be added that with this first volume there goes a portfolio of maps.

Illuminative Flashes is the title of a collection of illustrations made by Mr. James Duff (Allenson; rs.). Here is one of the flashes: 'A good story is told of Stonewall Jackson and old Miles, the Virginia Bridge Builder. The bridges were swept away so often by floods, or burned by the enemy, that Miles was as necessary to the Confederate army as Jackson himself. One day the Union troops had retreated and burned a bridge across the Shenandoah. Jackson determined to follow them, and summoned Miles. "You must put all your men on that bridge," said he, "they must work all night, and the bridge must be completed by daybreak. My engineer shall furnish you with the plan, and you can go right ahead." Early next morning, Jackson, in a very doubtful frame of mind, met the old Bridge Builder. "Well," said Jackson, "did the engineer give you the plan for the bridge?" "General," replied Miles, slowly, "the bridge is done. I don't know whether the picture is or not."'

The Golden Key (Allenson; 3s. 6d.) was suggested to Miss Lilian Street by *The Cloud of Witness*, and it betters its suggestion. The quotations are more to the point. It is also a handier birthday-book than the other.

Dr. Dale of Birmingham used to say that he read all the books on preaching he could lay his hands on. Let us say after him that we read all the books on Palestine that we can lay our hands on. Very likely Dr. Dale was sometimes disappointed; so are we. But both preaching and Palestine are great subjects, and it is scarcely possible for a man to write on either without saying something memorable. How often has a man come to himself, recognizing his own insignificance, when he entered the pulpit; and how often when he stood by the Lake of Gennesaret! And it is this sense of insignificance that enables a man to

write memorably and to preach acceptably, for then the Spirit of God gives him something to preach and write.

The latest traveller in Palestine to write a book is the Rev. Charles Leach, D.D., M.P. Its title is *The Romance of the Holy Land* (Edward Arnold; 7s. 6d. net). Dr. Leach is an experienced traveller in Palestine. Before he went there first he made himself acquainted with the work which other men had done, and knew what to look for. Now he knows the land with an intimacy inferior only to those who reside in it, and he has passed the season of disillusionment. The glory of this least of all lands has now taken possession of him. Palestine has made him a poet.

Those who are in search of a simple and reliable history of the Old Testament, written from the point of view of a moderate higher criticism, should obtain *The Story of Israel and Judah* (Blackie; 5s. net). It is a popular book; that is to say, it demands no previous knowledge of its subject beyond such acquaintance with the books of the Old Testament as the average schoolboy may be expected to enjoy; but it is reliable and well written. The author is Mr. H. J. Chaytor, M.A., Headmaster of Plymouth College.

Many books are written on the ethics of Christianity, and they nearly always leave the suspicion in the mind of the reader that there is something between Christian and philosophical ethics that has not been explained or even appreciated. And the questions arise, What has Christian ethics to do with philosophical ethics? Why should the moral philosopher be so suspicious of ethical Christianity? Why should there be any separation between them at all?

These are just the questions that have pressed upon the mind of Dr. G. F. Barbour. He has accordingly written a book, first submitted as a thesis for the degree of Doctor of Philosophy in Edinburgh University, and now much enlarged, entitled *A Philosophical Study of Christian Ethics* (Blackwood; 7s. 6d. net). And he has written it for the very purpose of bridging the gulf between philosophical ethics and the ethical teaching of the New Testament. He has written it, he says, in order to show how certain of the persistent problems of ethics appear in the teaching of the New Testament; and he examines the specifically

Christian answer to them, with the result that the New Testament teaching forms the completion and crown of the ethical thought both of the Greeks and of the modern world.

The book is, however, first and foremost, a manual of Christian Ethics. For the student of the New Testament, as well as for the student of the modern social problem, it will be found acceptable, and very valuable. Then, after that, it is a contribution to the great effort which is now being made to bring philosophical as well as scientific thinkers over to the side of Christ, or at least to lead them to make a fair examination of the claims of Christ to be the author of the highest ethical teaching. Coming from a young and able student of such transparent honesty of mind, it is welcome to those to whom Christ is all in all.

When the Revised Version was published, the objection was taken to it that it did not make every verse a separate paragraph. And the objection was very popular. Nobody seemed to ask if every verse ought to make a paragraph. Nobody seemed to think how ridiculous any other book would be if every sentence or half-sentence began a new paragraph. But there the objection was, and there it has remained. And now the Oxford and Cambridge Presses, willing to please everybody, have issued an edition of the Revised Version, without the marginal notes of the Revisers, and with the verses divided up into separate paragraphs. They have also marked the real paragraphs, however, so that it will be possible to read this latest edition of the Revised Version as it ought to be read. The prices range from 2s. 6d. net in cloth to 8s. 6d. net in Persian. Its exact title is *Holy Bible: Revised Version in Verses* (Cambridge: At the University Press).

The 'Smaller Cambridge Bible for Schools' is now to appear in a revised and enlarged edition under the general editorship of Dr. A. W. Streane for the Old Testament, and the Rev R. Appleton, late Master of Selwyn College, for the New Testament. The page is a little larger, and the binding is more substantial. We liked the old light yellow binding very well, but it certainly did not hold out as this will do, and a strong binding is a good thing in a school book. Five volumes are out together: *Judges and Ruth*, by Dr. Sutherland

Black and Dr. Streane; *1 Kings*, by Mr. T. H. Hennessy, M.A.; *Proverbs*, by Rev. J. R. Coates, B.A.; *Joel and Amos*, by Mr. J. C. H. How, M.A.; and the *Acts*, by Mr. H. C. O. Lanchester, M.A. (Cambridge: At the University Press; 1s. net each).

What a stir the Revised Version of 1881 and 1885 made; how quietly has the Revision of 1911 been received. Its title is *The 1911 Tercentenary Commemoration Bible* (Oxford University Press; prices from 8s. 6d. to 35s. net). It is an edition of the Authorized Version, as for that matter the Revised Version was, but the text of the Authorized Version has been scrutinized in the light of the best modern research (we use the editor's own words) with the view of correcting such passages as are recognized by all scholars as in any measure misleading or needlessly obscure. The scrutiny, we are informed, was committed to a committee of thirty-four eminent Hebrew and Greek scholars, representative of all the great evangelical bodies and many foremost Universities and Schools of Divinity. Besides the correction of the text, there are three distinct features of the edition: first, it contains Scofield's system of chain references; secondly, a new collected-reference system; and thirdly, a new method of paragraphing.

The Rev. Joseph Agnew of Dunbar has written a book for Bible classes which will be right welcome to teachers of these classes. For it is the experience of many teachers of Bible classes that no subject of study is found so interesting as the life of Christ. But the life of Christ must be treated in the right way. Mere Sabbath-school work will not do. This is Mr. Agnew's method. The great incidents in Christ's life are associated with places. He has taken each place, opened his study with a light description of it, described the incidents associated with it, and then made it the occasion of some specific influence first on Christ Himself and then on us. The title of the first chapter, for example, is 'Bethlehem—Beginnings'; the title of the third is 'Egypt—Shelters'; the title of the fifth is 'The Temple (II.)—Early Interest in Religion.' We have seen nothing finer in the way of suggestion or even of clear working out. The title of the book is *Life's Christ Places* (T. & T. Clark; 3s. 6d. net).

It is customary for the preacher on the Beati-

tudes to follow St. Matthew's Gospel and ignore St. Luke's, but the Rev. Hubert Foston, M.A., D.Lit., makes a point of taking St. Luke with him. His interpretation of the Beatitudes depends upon taking St. Luke with him. From first to last he lays the two versions together, and out of the combination or contrast he brings new meaning, fresh exposition, strong modern application. It is not with Mr. Foston a case of choice between two. He does not ask whether it is 'Blessed are the pure in spirit,' or 'Blessed are ye poor'; it is both together, and more than that. Taking both versions together he finds it possible to show the relation of one Beatitude to another, and carries his interpretation in a methodical manner from the beginning to the end. The title of his book is *The Beatitudes and the Contrasts* (James Clarke & Co.; 2s. 6d. net).

Mr. M. W. Hilton-Simpson was invited in the summer of 1907 to join Mr. Emil Torday, the Hungarian traveller, in an expedition which he was about to undertake in the Kasai basin of the Congo Free State. He accepted the invitation; and when the expedition was over he wrote a narrative of the two years' journey among the cannibals of the Equatorial Forest and other savage tribes of the South-Western Congo. The book is illustrated with many photographs and with eight full-page coloured plates. The title is, *Land and Peoples of the Kasai* (Constable; 16s. net).

Mr. Hilton-Simpson did not go on travel for the purpose of writing a book. He is a traveller pure and simple. He makes no attempt to produce a fascinating account of his experiences, and probably his experiences were much more thrilling than the reader is able to realize. But he has the art of telling his story in a straightforward, credible way, and there is a ripple of humour running through it which affords much more entertainment than the best writing of the professional bookmaker would have done. He and Mr. Torday were sometimes in considerable risk of their lives, and sometimes their lives were preserved by means of a toy elephant. Mr. Hilton-Simpson had received from home one of those entertaining mechanical toys, and he did not scruple to use it whenever he found it likely to be useful.

'Later on we saw the second chief of the village loitering near our camp. This man had always

appeared to us to be less inclined for war than his colleague, the old wizard, so Torday called out to him to come and talk matters over with us. After a little hesitation he came. Torday explained to him that although we did not want war, we were by no means afraid of it, and showed the chief our guns. We also related a few shooting stories, not all of them, perhaps, strictly true, in which we dwelt upon the enormous number of buffalo, etc., that daily fell to our rifles when we took the trouble to go out shooting; and Torday gave the man to understand that the presence of a great fetish was responsible for our success in the use of our guns. The chief could not suppress his curiosity as to the nature of this "fetish," and Torday, after pretending that he scarcely dared to worry it by introducing strangers, finally agreed to show it to him. He entered his tent, and wound up the clock-work elephant, while I remained outside with the chief. At a word from Torday I drew back the flap and gently pushed the native in. The elephant began to move. One glance at the little toy walking along the top of a gun-case, waving its trunk in the semi-darkness of the tent, was sufficient for the chief; with a gasp of fear he sprang backward through the tent door and attempted to bolt. We insisted upon his having another look, but it was a very brief one, and crying, "I will bring you back those chickens we have stolen," the old man rushed off to the village as hard as his legs could carry him. A stir was immediately noticeable among the Bakongo, and after some delay a party of them came over to us, bringing with them the stolen fowls. Torday then gave a discourse upon the might of our "elephant," but declined to disturb it again to satisfy their curiosity; he informed the people, however, that it never slept, so that any attempt to surprise us could only result in rousing it to anger, with horrible consequences to the offender.'

From Drummond's Tract Depot in Stirling there come three attractive evangelical volumes, of which the titles are: (1) *Where the Cross-Roads Meet*; (2) *Upper Springs and Other Musings for the Quiet Hour*; and (3) *The Immortal Hope* (each 1s. net). The last is an answer to Job's question, 'If a man die, shall he live again?' It is the answer of the late Rev. G. G. Green, M.A., of Lancefield Church, Glasgow. It is an answer in sympathy with earnest

doubters everywhere, though the author himself has found the answer in the words of Christ, 'Because I live, ye shall live also.' From the Drummond Tract Depot there come also the annual volume of *Good News* (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.). In all these there is the steady progress made that magazines must make for dear life's sake. But there is no change in the essential message which they deliver.

There are not many men in our day or generation who have done more to commend Christ and the Christian ideal to unbelievers than Professor A. S. Peake, of the University of Manchester. He knows the whole range of Christian apologetic, and he knows men. He speaks with the authority of the exact scholar, and he speaks without arrogance. Professor Peake is never tired commending Christ, and we will vouch for it that he never commends Him without good results following. His latest book is a full, direct, and most persuasive statement of the Christian hope. The author comes into touch with the men he is writing for, and asks their own questions—'What is religion?' 'Has theology had its day?' 'Which is the best religion?' He passes to the great matters of sin, resurrection, personal salvation. The title of the book is *Christianity: Its Nature and its Truth* (Duckworth; 2s. 6d. net).

Mr. Henry Rose has made himself the interpreter of Maeterlinck. Having already written a book on Maeterlinck's symbolism, with special reference to *The Blue Bird*, he has now written a supplement to it with the title of *On Maeterlinck; or, Notes on the Study of Symbols* (Fifield; 1s. net), to which he has added an exposition of 'The Sightless.' Mr. Rose will help somewhat to an understanding of Maeterlinck. He will tell you, for example, what Maeterlinck means by 'the grass that sings.' 'It means,' he says, 'that, though the knowledge of the advanced forms of physical science is good, it is of relatively little importance to Man's higher spiritual needs.'

Mr. Rufus M. Jones, who has written so much on Quakerism, and as a Quaker, now turns from philosophical and ethical problems to tell some *Stories of Hebrew Heroes* to little children (Headley; 2s. 6d. net).

The most piquant and therefore the most popular writers of the present day are the mildly, but unmistakably, unorthodox. But one grows tired of them. They may be fresh, but they are not refreshing. A truly refreshing writer, stimulating and strengthening, is Dr. A. E. Garvie, the Principal of New College, London. A truly stimulating and strengthening book is his *Studies of Paul and his Gospel* (Hodder & Stoughton; 6s. net).

The angels and the miracles stand or fall together. With many writers of our day, even writers of theology, the question of miracles is no longer debated. And so also is it with the question of angels. It is settled according to Huxley's dictum, 'There are none.' But if the belief in angels and miracles must go, the belief in the authority of Scripture must go first. Accordingly the Rev. J. Howard Swinstead, M.A., having still belief in the authority of Scripture, believes also in angels, and gives an account of them, the place they occupy, and the good they do, in a book which he entitles *In a Wonderful Order* (Hodder & Stoughton; 2s. 6d. net).

With the issue of a third substantial volume, Dr. Carroll completes his exposition of Dante. This third volume deals with the Paradiso. The title he has given to it is *In Patria* (Hodder & Stoughton; 10s. 6d. net). Now we have had an exposition of the Paradiso quite recently from the hand of a master, and Dr. Carroll might well have hesitated, as he says he did hesitate, to continue his work to the end after the appearance of Mr. Edmund G. Gardner's beautiful book, published in 1904, under the title of *Dante's Ten Heavens*. But it is scarcely possible to have too much exposition of Dante, and as yet we have certainly not had enough of the Paradiso. Moreover, Dr. Carroll addresses a different audience, and works on quite sufficiently different lines to give a reason for his book and make it acceptable. There is an immense amount of matter in it, for it is a volume of 560 pages, each page printed in close type and with plenty of footnotes.

The student of Dante's Paradiso has to be a student of scholasticism. No doubt everything has been discovered by somebody already, but it is not enough to know the individual references, one must enter into the atmosphere. Dr. Carroll confesses that he has gone for help to Father

Joseph Rickaby, but he has manifestly made himself well enough acquainted with the scholastic philosophy to feel at ease.

There is a good example in the case of Rhipeus. The teaching of Aquinas is that baptism is absolutely necessary for salvation, since only through it are we united to Christ. Now Rhipeus never was baptized. How then is he found in Paradise? This is the way of it. Aquinas distinguishes three baptisms, the Baptism of Water, the Baptism of Blood, and the Baptism of Desire. The Baptism of Blood is martyrdom, fellowship in the Passion of Christ; the Baptism of Desire is when the heart within is moved by the Holy Spirit to faith and love and patience, and by this the effect of baptism is communicated to the soul apart from either water or blood. This is the baptism received by Rhipeus; the Spirit of God wrought within his heart the supernatural virtues of faith, hope, and love, and these formed the Baptism of Desire.

There is an anecdote in the life of Cardinal Vaughan which illustrates the use that may be made of the Baptism of Desire. When Cardinal Vaughan was Bishop of Salford, he was induced to visit the Salvation Army shelters. In one room, says Mr. Wilfrid Meynell, who tells the story, sat a number of women, mostly old women, at various sorts of needlework. 'Are any of my people here?' asked the Bishop, addressing the assembly. And, dotted about the room, aged dames, in the dignity of Poverty, stood up for their Faith. Then the Bishop turned on the Captain: 'And do these attend Protestant prayers?' 'They attend the praises of God every evening.' 'And what do you preach?' 'We preach Christ and Him Crucified, and we shall be very pleased if you will stay and so preach Him this evening. We are quite unsectarian.' This was too much. 'Well, but if I told them that unless they were baptized they could not be saved?' 'I should tell them that it was not true,' said the Captain. 'And I should tell them that it was not true,' echoed Cardinal Manning when he was told the story an hour later; 'I should explain to them the Church's doctrine of the Baptism of Desire.'

What does the modern Evangelical believe? The first answer that some will give is that he believes in the Mosaic authorship of the Pentateuch, but the true answer will be found in a

volume entitled *Evangelical Christianity: Its History and Witness* (Hodder & Stoughton; 6s.). The volume contains a series of lectures which were delivered at Mansfield College in the Hilary term 1911. It is edited by Rev. W. B. Selbie, D.D., Principal of Mansfield College. First there is an introductory lecture by Professor Vernon Bartlet on the 'Protestant Idea of Church and Ministry as rooted in early Christianity'; then follow the lectures which tell us what evangelical Christianity is, according to the belief of an evangelical of the Church of England, the Rev. A. J. Carlyle, D.Litt.; an evangelical of the Presbyterian Churches, Professor John Oman, D.D.; an evangelical of Congregationalism, the Rev. F. J. Powicke, Ph.D.; an evangelical from the Baptist Church, Dr. Newton H. Marshall; an evangelical of the Society of Friends, Mr. Edward Grubb, M.A.; and a Methodist evangelical, Professor A. S. Peake, D.D.

There has been so much discussion within recent years of the difficult problems in the history of Scotland that it has now become possible for any well-equipped historian to write *A Short History of the Scottish People* (Hodder & Stoughton; 10s. 6d. net). The man who has written it is Dr. Donald Macmillan, the author of the 'Life of Dr. George Matheson' and other works. The problems have not all been resolved, but some of them have been resolved, and it has been made clear to what extent the rest must be left in obscurity.

The period of deepest interest in the history of Scotland, to those within the land as well as to those without, is the reign of Mary. To that reign Dr. Macmillan has given three chapters of his book, and he might have given much more without offence. But, as we have already suggested, he has not discussed the difficult problems that arise in it; he has accepted the results of recent discussion. We are glad of one thing: he is just to John Knox. Justice to John Knox does not involve injustice to Queen Mary; but the man who cannot see how great Knox was, how patriotic and how sincere, how great in his gentleness as well as in his strength, cannot understand Scotland and is unfit to write its history. No one can call Dr. Macmillan a partisan, and yet there is nothing in his book of that contemptible balancing of probabilities in

estimating the character of a man or a woman. He accepts the verdict of History herself, knowing that no discovery of a letter in some foreign library is enough to alter that verdict. If we have any fault to find with him in his estimation of character, it is that he is somewhat hard upon King James. The faults of that 'Most High and Mighty Prince' were manifest to the eyes of all men, but the eyes of the historian should look deeper. James not only did things that deserve everlasting gratitude, but with all his pedantry he was on the side of righteousness. Dr. Macmillan never says otherwise, but he leaves the impression that James VI. was a smaller man than the verdict of history accounts for.

Is it only accident or is it of divine purpose that in one month several books of definite evangelical teaching have appeared? It cannot be accident that divests them of things which evangelical Christianity has nothing to do with, making them thereby so much more convincing. One of them is the statement by Canon J. Denton Thompson of the position, principles, and policy of evangelical Churchmen in relation to modern thought and work. Its title is *Central Churchmanship* (Longmans; 2s. net). What is 'Central Churchmanship'? 'Fidelity to the great doctrine of the centrality of the atoning death of Christ is undoubtedly one of the distinguishing marks of the Evangelical Churchman, and if this be lacking, then, whatever men may call themselves or be called, they are not entitled to be classed among "Evangelicals."' But, says Canon Thompson, many High Churchmen teach the central character of the Lord's death; and he comes to the conclusion that evangelical Churchmanship is rather a protest against additions than against defects, these additions being found chiefly in connexion with the Holy Communion.

The articles which have recently appeared in *The Guardian* in answer to Mr. J. M. Thompson's book on *Miracles in the New Testament* have been published by Messrs. Longmans in a volume with the title of *Miracles*. We have already commended the articles; it is enough to repeat the statement that their authors are Professor Lock, Professor Sanday, Professor Scott Holland, Mr. H. H. Williams, and Dr. Headlam (2s. 6d. net).

A sketch of *The Ministry of Our Lord* has been written by Bishop Drury (Longmans; 2s. 6d. net). Ellicott's order of events is followed, but the ground has been travelled independently. It is a Bible Class book, and to Bible Classes the synoptical tables at the end, as well as the narrative itself, will be very useful.

Messrs. Macmillan have now added to their 'Shilling Library' *The Man-Eaters of Tsavo*, by Lieut.-Col. J. H. Patterson, D.S.O. The book was first published in 1907; since then it has run through some ten or twelve editions.

Messrs. Macmillan have also published a cheap edition of the first Earl of Selborne's *Defence of the Church of England against Disestablishment* (1s. net). It contains an additional chapter on the Report of the Royal Commission on the Church in Wales.

If you do not yet possess a fine edition of White's *Selborne* you need not search for a finer than the edition which Messrs. Macmillan have just published. It is a large octavo, printed on thick paper with wide margins, and it is illustrated in colour by George Edward Collins, R.B.A. There are twenty-four full-page illustrations, and not one of them is beyond comprehension or below success. They do suggest more than they say, but so does Gilbert White himself. The whole title is *The Natural History and Antiquities of Selborne in the County of Southampton* by Gilbert White (Macmillan; 10s. 6d. net).

Messrs. Methuen have added *Death* to their translations of Maurice Maeterlinck (3s. 6d. net). It is a book to make one think, not about Death, but about Maurice Maeterlinck. He is in dread of death, and he thinks we are all in dread of it; and 'the more we dread it, the more dreadful,' he says, 'it becomes, for it battens but on our fears.' And how does he strive to get over the dread of Death? By remembering the days of his life that were good. Then, 'instead of the terrible prayer of the dying, which is the prayer of the depths, he would say his own prayer, that of the peaks of his life, where would be gathered, like angels of peace, the most limpid, the most pellucid thoughts of his life. Is not that,' he says, 'the prayer of prayers?'

In 1905, Dr. R. F. Horton issued a little book

entitled *Does the Cross Save?* To that book he has now added four additional chapters of explanation and defence, and given it the new title of *How the Cross Saves* (F. B. Meyer: Memorial Hall, E.C.). For every year brings more confidence in the Cross, and more hope for those who need saving. This is always the way with those who have themselves found it the power of God unto salvation.

We have much pleasure in commending an Anthology which has been published by Messrs. Morgan & Scott for the China Inland Mission. Its title is *Hudson Taylor's Choice Sayings* (1s. net). We shall rather let it commend itself by quoting this one saying: 'The Lord does not require anything outside of that which He has given to His people, to accomplish His present purposes, whatever they may be.'

Facing the Facts is an excellent title (Nisbet; 6s. net). It is the title of a volume of essays edited by the Rev. W. K. Lowther Clarke, and contributed by men of nearly all the parties in the Church, who agree in one thing only, that taking their task seriously, they write conscientiously about it. How does it stand with religion to-day, with religion as represented by the Churches? It stands not well, say these writers. They nearly all say so, from the Bishop of Hull to Professor Johnston Ross of Montreal. The editor admits the prevailing pessimism of the book, and simply says it is inevitable. What is the remedy? Professor Johnston Ross, for one, says the remedy lies in a different style of preaching. 'There is, I am convinced, a desire to be preached to about the great fundamental truths of religion, truths which have been obscured it may be by an "evangelical" Christolatry, a Jesus-cultus not quite according to the mind even of Christ Himself. Do we preach enough about God—about His Unity, His pursuit of us as a Wooing Spirit, His presence with men through many media?' Well, it is worth thinking about. Professor Johnston Ross is never conventional, and he is sometimes right.

To the readers of THE EXPOSITORY TIMES a volume called *The Road* needs no recommendation. It needs no recommendation beyond the statement of its extreme artistic beauty of form and of chaste full-page illustration. It is the republication in

book form of those studies of the *Pilgrim's Progress* which Dr. Kelman has contributed to our pages (Olipant, Anderson & Ferrier; 3s. 6d. net).

A Journalist in the Holy Land (R.T.S.; 5s. net). This is the title of a book which Mr. Arthur E. Copping has written and Mr. Harold Copping has illustrated. It will be bought for its illustrations, for the illustrations are numerous and new; even the Sphinx is new, having been sketched from behind, and looks a little like a family umbrella. But a family umbrella is, of course, not required in Egypt, and so curiosity is excited. If not to keep off rain, what is the Sphinx for? and at once we are up against the everlasting unanswerable. But the illustrations are not only new and numerous, they are Mr. Harold Copping's. The book will be bought for its illustrations, but the book ought to be bought for its reading. Do not imagine that Mr. Arthur Copping went to Palestine with Mr. Harold Copping in order to enable him to glue his pictures together and make a volume of them. The writing is fresh. Our journalist has found something in Palestine and in Egypt worth writing about.

Messrs. Revell have once more issued Arnold's *Practical Sabbath-School Commentary on the International Lessons*. The volume for 1912 is edited by the Rev. David S. Warner, A.M. (2s. 6d. net).

The Pedagogics of Preaching may not be an attractive title, but it is the title of a practical book. The book contains the substance of lectures delivered by Thiselton Mark, D.Lit., B.Sc., at Hartley College, Manchester, in 1910 and 1911 (Revell; 1s. 6d. net).

Dr. James M. Gray has written an account of the doctrine of Salvation, or rather of its experiences. He has called his book *Salvation from Start to Finish* (Revell; 1s. 6d. net).

The Cole Lectures for 1911 were delivered by Mr. Robert E. Speer. The Cole Lectures, which are delivered before Vanderbilt University, are expected to be popular in style, and Mr. Speer determined to select *Some Great Leaders in the World Movement*, and to offer a sketch of their career (Revell; 3s. 6d. net). By the World Movement, Mr. Speer means the work of the missionary. His leaders are Raymond Lull, William Carey, Alexander Duff, George Bowen, John Lawrence, and Charles George Gordon.

The sketch of each of these men is of no superficial nature. Their life is shown to lead to their work, and then their work is shown to be contributory to the great World Movement; and each in its own way has fulfilled the prayer, 'Thy Kingdom come.'

Mr. Henry W. Clark's work is all finished work. His sermon-essays are so carefully expressed that you never miss the point or for a moment are thrown in the wrong direction. And the point is nearly always worth seeing. Work like his will keep the sermon-essay alive. To his new book he has given the title, *Towards the Perfect Man* (Robert Scott; 2s. net).

Mr. Frederick J. Cross has devised a new birthday book with the new title of *A Little Book of Effort* (Simpkin; 1s. net). At the bottom of each page there is a question; as, 'Do I give way to anger without just cause?' Then the page is filled with texts of Scripture for every day of the week dealing with Anger.

There are not many books of pure devotion this month. The two that have come seek their inspiration, both of them, from the Churches of the East.

Dr. F. W. Groves Campbell has translated the Liturgy of St. John Chrysostom with certain additions and rearrangements, and it has been published by the Century Press (8 Henrietta Street, W.C.) under the title of *A Little Orthodox Manual of Prayers of the Holy Orthodox Catholic Church*.

The Rev. Lacy O'Leary, B.D., Lecturer in Aramaic and Syriac in Bristol University, has translated *The Daily Office and Theotokia of the Coptic Church* (Simpkin). Both are works of scholarship, not the less real that they are sent forth modestly.

The Creed of Half Japan (Smith, Elder, & Co.; 6s. 6d. net) will give to those who read it some idea of the loss that the world has sustained in the sudden death of its author, Professor Arthur Lloyd, M.A., of Tokyo. Professor Lloyd had his plans laid for a complete exposition of Japanese Buddhism, to be issued in three or four volumes. How far the work had proceeded we do not know. Fortunately this volume is complete in itself, and

gives an account of the progress of Buddhism from the time when the Mahāyāna first made its appearance as a distinct element in the religious life of the East—that is to say, during the first century of the Christian era. Professor Lloyd believed that Buddhism and Christianity came into touch with one another almost at once, even in the first century of our era, and that they had considerable influence the one upon the other. It is an extremely difficult subject to handle, and it has been somewhat mishandled hitherto. But it is a subject of immense importance, and Professor Lloyd was just the man, by natural reserve, by training, by singular opportunity, and by simplicity of faith, to deal with it successfully. Once more we have evidence, and in this volume it is abundant, that the study of the New Testament has passed out of the purely literary into the religious and psychological stage. The elaborate explanations of commentators who know only the Greek language are at once antiquated when the larger field is occupied.

Take a single example. Professor Lloyd touches on the Nicolaitans. He recalls the statement of Irenæus that the Gospel of St. John was written for the purpose of combating the heresy of the Nicolaitans, and he gives reasons for believing that the Nicolaitans professed a form of Buddhism almost identical with that of the still-existing Shingon sect of Japan.

The Rev. C. F. Nolloth has studied thoroughly the subject of our Lord's historical existence, working his way through all the dreary literature that the last few years have produced. In a single lecture, published by the S.P.C.K. under the title of *The Historic Personality of Christ*, you will find everything on the subject that you need to know.

Mr. Hubert L. Simpson, M.A., has written an account of the mission stations of the United Free Church of Scotland, and of all the men and women who are at work in them—a racy, readable story, and well illustrated. It is published at the offices of the Church in Edinburgh under the title of *Our Mission Fields 1910-1911* (3d.).

In the German Athenæum in London a lecture was delivered by Mr. Ernest J. Schuster, which was afterwards published in German under the

title of *Die Ehefrau in alter und neuer Zeit*. It has now been published in English under the title of *The Wife in Ancient and Modern Times* (Williams & Norgate; 4s. 6d. net). It is an historical account of the treatment of women as wives, with a modern application. The modern application turns upon the alternative marriage or free love. This is Mr. Schuster's conclusion: 'If the noblest thing in life is to yield to every instinct without regard to the consequences, free union is undoubtedly preferable to marriage; if, on the other hand, the highest object is the performance of duties, the best help for the attainment of that object is a marriage between persons willing and able to bear each other's burdens, terminable by death alone.'

Messrs. Williams & Norgate have now published the fourth volume of Pfeleiderer's *Primitive Christianity* (10s. 6d. net). The translation has been made by the Rev. W. Montgomery, B.D. This volume completes the translation, and Mr. Montgomery has added to it an extremely valuable index of citations from the New Testament, the Jewish Apocrypha, and the Early Christian Writings. Nothing further need be said about the book itself; the translation is done by a master in that art.

Mr. C. Louis Leipoldt, F.R.C.S., has written a book on *Common-Sense Dietetics* (Williams & Norgate; 2s. 6d. net). Emphasize 'Common-Sense.' Mr. Leipoldt's theory is, Find out what does you most good, and eat that. For faddists he has an aversion which he can express in language that leaves nothing to be desired for vigour. 'The diet faddist,' he says, 'is an annoying and irritating being to the student of dietetics. Of late years his class has multiplied out of all proportion to the benefits which he confers on the race, and he has attained to corporate dignity. Formerly he ramped alone, like the lion of Scotland in its counterfeury, but now he is banded into societies, and has become gregarious. He appears in various forms and disguises. The one variety sedulously avoids carbo-hydrate food. The other speaks learnedly of "purin-free basis," and makes balderdash of the simplest menu by inverting the most ordinary principles of physiological chemistry. This one is a nutarian; that one a fruitarian; his brother on the other side boasts himself a vegetarian; this is a great meat man; this a sour-milk votary; and as an addendum we have a whole host of varieties, ranging from the grape-eating enthusiast to that incomprehensible being who abhors asparagus, and imagines that mankind can only exist happily if it never cooks its food.'

Contributions and Comments.

John vii. 38, 39.

'As the Scripture hath said, *out of his belly* shall flow rivers of living water.' But there is no such text in the Old Testament. There are two reasons, however, why it is probable that the reference is to Zec 14⁸. First, this passage is nearest in form to the quotation in the Fourth Gospel; second, this chapter of Zechariah is now read as the prophetic lesson for the first day of Tabernacles, to the last day of which the Gospel refers (v. 37). But if this be the passage cited, how can we account for the variation, especially in the words italicized above? For Zec 14⁸ runs: 'Living waters shall go out *from Jerusalem*.' Does Rabbinic tradition throw any light on the substitution of *belly* for *Jerusalem*? Possibly it does. For the Talmud (expressing an idea which afterwards was so wide-spread) declares

that the Sanctuary in Jerusalem was situated at the *navel* of the earth (Babylonian Talmud, Tractate Sanhedrin, fol. 37a). Hence I suggest that in the passage Jn 7³⁸ *belly* is a synonym for *Jerusalem*. That, in the metaphor, Jerusalem and the temple are referred to, is confirmed by J1 3¹⁸, Ezk 47² *seq.* The Fourth Gospel shows throughout this context a peculiarly exact familiarity with Jewish traditions. With the Feast of Tabernacles was associated the great Temple Ceremony of the Water-drawing, which would further account for the use of the figure. The following words of St. John, 'but this he spake of the Spirit,' also accords with Jewish exegesis. For the ceremony of the Water-drawing was actually interpreted in this very way, as referring to the Holy Spirit, in the Midrash Rabba to Gn 29² (chap. 70 of the Midrash).

I. ABRAHAMS.

Cambridge.

Belshazzar's Feast.

AN explanation has occurred to me of the wonderful story in the fifth chapter of Daniel, which, though it is merely conjecture, may be thought worthy of consideration. 'There came forth fingers of a man's hand, and wrote . . . and the king saw the part of the hand that wrote.' Now we are not told that any one else but the king saw the fingers, and the phenomenon seems to be similar to the ghost of Banquo as seen by Macbeth, that is, purely subjective, the product, in Belshazzar's case, of *delirium tremens*. On the other hand, the writing remained, and my theory is that it was there beforehand, although the king had not happened to see it. The words *Mene*, *Tekel*, and *Parsin* are just what would be suitable to a steward's room, which may have communicated with the banqueting hall. *Mene* may have been written on the wall over the place where the tributes of goods brought for the royal table were received and counted; *Tekel*, over the place where they were weighed, and *Parsin*, over the place where they were classified according to quality. Some serving-man may have left the door into the banqueting hall open so that the words caught the king's eye at a moment when his conscience was struggling with his clouded brain, and the lights of the candlestick may have contributed to produce the awful effect. Nevertheless, it was a message from God, though produced, as Divine messages usually are, by natural means. Then why could no one read the writing till Daniel was brought? It may have been in an archaic script, such as Gothic letters would be to us. It is easy to dismiss the whole tale as a romance, but it must have had a kernel of fact, and the discoveries of Assyriologists have proved in recent years that Nabonidus, the last king of Babylon, had a son named Bel-sarra-usur, and a mutilated inscription tells us that just after the fall of the city, 'the son of the king died.' The coincidence that Nabonidus was still alive, according to the inscriptions, and that Daniel was proclaimed, according to our Scripture, as the *third* ruler in the kingdom, is very remarkable. Who knows but some day the fateful inscription may itself be found, and that it may prove the truth of my conjecture? See *Hastings's Bible Dictionary*.

MARGARET D. GIBSON.

Cambridge.

Unbiblical Beliefs on Biblical Matters.

To the examples given by Professor Nestle of unbiblical beliefs might be added the prevalent ideas that the rainbow was *created* after the Flood, that the 'great fish' which swallowed Jonah was a whale, and that the site of Calvary was on a hill. The 'manger' at Bethlehem is often confused with the stable which contained it. A reputable writer has been known to say, 'The holy family were at this time probably still *living in the manger*.'

H. S. MARWICK.

Aberdeen.

The Greeting in 2 Corinthians.

AT the close of a letter a Syrian sent greetings to his friends, relatives, and all in the village where his correspondent lived. When asked if he knew these villagers, he answered: 'No. But some of them are sure to gather in the house when my letter is read, and they will be offended if there is no message for them.'

In such a personal letter as 2 Corinthians it is surprising to find in the salutation 'all the saints who are in all Achaia.' The presence of this phrase is surely to be explained along the lines of the Syrian's answer. The letter was meant for Corinthians only, but if there chanced to be a visitor from Achaia present he was not to feel out in the cold.

ARTHUR S. TRITTON.

Edinburgh.

Frankenberg on the Odes of Solomon.¹

THE output of monographs upon the Odes continues. Frankenberg's treatise is remarkable for three things. He furnishes a Greek translation, with some valuable notes upon the text and the religious contents. He sides definitely with those who advocate the Christian origin of the Odes. And his estimate of them is depreciatory. He insists that they have no bearing on the Fourth Gospel or the life of Jesus; they are secondary, from a literary point of view, allied to the

¹ *Das Verständnis der Oden Salomos*. Von Lic. theol. Wilhelm Frankenberg. Beihefte zur Zeitschrift für die Alttest. Wissenschaft, xxi. Giessen: Verlag von Alfred Töpelmann, 1911. M.5.

Alexandrian school of exegesis, and lacking in any original colour of their own. His views on the last-named point are extreme. They seem dictated now and then by a spirit of contradiction to extravagant estimates rather than by an impartial research into the characteristics of the Odes, but at least he has collected a mass of useful material by way of illustrating the affinities between the Odes and early Christian writers like Origen and Clement, Macarius and Gregory of Nyssa. In this respect the essay is a distinct contribution to the literature of the subject.

JAMES MOFFATT.

Oxford.

Matthew xviii. 10, οἱ ἄγγελοι αὐτῶν.

PROFESSOR RAMSAY, in the *Letters to the Seven Churches*, describes a Lydian monument which represents a sacrifice on earth and in heaven. On the heavenly plane the God is performing the same act of ritual as is being done by the priest for the worshippers on the earthly plane. This idea of two planes, a heavenly and an earthly, he finds in Rev 1²⁰, the Angels and the Stars in heaven corresponding to the Churches and the Lamps on earth. He then quotes Professor J. H. Moulton's description of angels, 'spiritual counterparts of human individuals or communities, dwelling in heaven, subject to changes depending on the good or evil behaviour of their complementary beings on earth.'

Jesus speaks of the 'angels of the children.' He lifts up the disciples to the thought of the heavenly plane where the children's angels ever behold the face of the Father. Do not despise the little ones. Do not do anything which would take away from them faith in a Heavenly Father. Remember that they come 'trailing clouds of glory.' Seek to keep them mindful of the imperial palace whence they came, where their angels have an undimmed vision of the face of the Father.

J. G. BERRY.

Leslie Manse, Insch.

Two Aspects of Faith (Heb. xi. 1).

THE Revised Version translates ὑπόστασις, *assurance*. But we cannot construe it with a genitive of the object because there is no corresponding transitive verb, and as a matter of fact this word has never been found with such a construction.

It is used in Hellenistic Greek of the courage of troops *standing firm under attack*, and metaphorically of the soul under affliction. If we therefore accept the translation 'assurance of things hoped for,' we must take it in the sense not that faith makes the Christian feel sure of the things hoped for, but that the things hoped for give him assurance, confidence, a firm ground or foundation on which he may build his life and conduct. This may be called the practical aspect of faith which is illustrated in the rest of the chapter, and perhaps was intended as a conciliation of the apparent divergence between Paul and James about justification.

πραγμάτων strikes one at first as a redundant word. *Things* is almost always expressed merely by the use of the neuter plural. In both the LXX and the N.T. πράγματα means matters, deeds, events, actions, as in classical Greek. Notwithstanding its position it should therefore naturally be construed with ἐπιζομένων, things hoped for being much more definite than things not seen.

The Revisers translate ἐλεγχος, *proving* or *test*. That is good classical usage, but not in accordance with its use and that of the cognate verb ἐλέγχω in the LXX and N.T. The word, or by another reading ἐλεγμός, occurs only in one other passage in N.T., 2 Ti 3¹⁶, where it is translated *reproof*. But in LXX ἐλεγχος and ἐλεγμός are very common, and the corresponding word in English is almost always *reproof* or *rebuke*. Only in one passage, Nu 5, where in English we have *bitter water*, does ἐλεγμός mean *test* or *ordeal*. Similarly the verb, ἐλέγχω, in the vast majority of cases corresponds to *reprove* or *rebuke*, though sometimes to *chasten* or *correct*. In N.T. the Revisers have changed *reprove* in several passages into *convict*, but still have left *reprove* in ten out of sixteen of them, and in this very Epistle we have 'when thou art *rebuked* of him.' I would therefore suggest that in this passage we should translate: 'the *reproof* of things not seen.' This gives us the mystic aspect of faith.

The author evidently knows what it is to live 'as seeing him who is invisible'; as in touch with the intangible, not 'a mount that might be touched,' but 'the heavenly Jerusalem'; as hearing the inaudible, not 'the sound of a trumpet, and the voice of words,' but 'the voice of him that warneth from heaven.'

But it may be objected :¹ How can this chiding voice of the unseen be an element in my faith? Is it not something external to me? That does not follow, for as the late Professor Tait said, 'I am a part of the Unseen Universe.'

Strange to say, *religion*, in the modern sense, is not once mentioned in the Bible. But all religion from the lowest to the highest type is founded on this apprehension of, or rather by, unseen powers; and of this the Bible is full.

This state of mind may be only occasional, for material realities, wants, and activities engross most of us so much. The vision may open to us 'in a season of calm weather,' but also in times of danger, of loss and sorrow, of stress and strain, such as the Hebrews were in when this Epistle was written.

Sir William Ramsay has made out a good case for Philip the evangelist as the author of the Hebrews, and Philip was apparently a man who had experience of being rapt in mystic moods. After baptizing the Ethiopian eunuch, it was not till he found himself at Azotus that he awoke to his mundane surroundings.

JOHN ROSS.

Edinburgh.

Watering with the Foot.

IN corroboration of Mr. Gurney's remarks (Nov.) concerning the passage in Dt 11¹⁰, I have often witnessed the same practice in Central and Southern Persia.

There the water, as it flows down the mountain-side in little streams, is conducted by narrow channels all over small patches of cultivated ground. These patches are formed in terrace-like plots, and the method of irrigating them is by a system of parallel furrows, the plots thus presenting the appearance of an English potato patch. These furrows conduct the water over all the plot of land, and every morning and evening the peasant turns in the water by pushing down the little barrier of soil at the end of the furrow *with his bare foot*. He conducts the water from furrow to furrow at will, and dams up the little stream, or guides the water into another plot of ground as may be desired in exactly the same way.

This method of irrigation has become quite

¹ Here note the perfect tense: 'Ye are come.' This is not eschatology, but mysticism.

an art among the Persian peasantry, and it is no uncommon thing to see boys at play copying their elders in tending a miniature garden in this identical way, and literally *watering it with their feet*.

The Persians (at least the villagers and mountain-dwellers) have not yet realized the utility of reservoirs, though in the city gardens, and in those of the more wealthy persons, where there are wells, cemented reservoirs built of brick are often attached to them. The same system of irrigation by means of channels or furrows made in a grid-iron pattern is equally in vogue there as on the mountain-side.

Thus the methods of *watering with the foot* employed to-day both in Africa and Asia afford a very simple explanation and a clear illustration of the passage which is otherwise obscure to the Western reader.

EDWARD J. CLIFTON.

Leytonstone (C.M.S., Persia).

'Power on the Head.'

THE suggested explanation of 1 Co 11¹⁰ in the October issue, that 'women were under the guardianship of angels, who were their spiritual lovers,' and that during divine service the women 'were to wear talismans over the head' lest they should cast glances at their human husbands, and thus arouse the jealousy of their angelic lovers, is not altogether satisfactory.

May not the following throw some light on this admittedly difficult passage? The *Pulpit Commentary* says that ἐξουσία can have no other primary meaning than 'authority' (see R.V.), and adds: 'The context shows that the word has here a *secondary* sense, and implies *some kind of covering*.' But it must be borne in mind that this 'authority' or 'power' is in the possession of the woman herself, to use or to neglect, for the Apostle is speaking throughout of nature's gift to the woman of luxuriant hair—'given her for a covering' (15), marg. 'veil.' And the instruction intended to be conveyed would seem to be that the woman was expected to veil herself, either with her hair or with an artificial veil, in the assemblies of the saints.

And this—'because of the angels,'—ἄγγελος, as in the letters to the churches in Revelation,—according to Strong, 'a messenger,' 'a pastor,'

Now, if this be the case, may we not find the most natural interpretation here,—that the Apostle was simply insisting upon the necessity of women observing the laws of modesty and propriety, by attending public worship duly veiled? In the East, the veil is a woman's defence, and therefore it was taught that in the Church, in that country and at that time, a woman should appear in the assembly of the saints with this 'power on her head,' the power that would shield her from prying eyes; and because she was to sit in the presence of the 'angels,' or 'messengers,' of the Churches, many of whom would be foreigners. Thomson's *The Land and the Book* has a suggestion to this effect, and it would be quite in line with Eastern custom to-day.

P. ROSE.

The Parsonage, Malvern.

'Lord' in the A.V.

THE Massorites have counted 134 passages in the Hebrew O.T. where אֲדֹנִי is written instead of יְהוָה. As the great *Massorah* of Ginsburg is in few hands, it is very convenient that the *Companion Bible* gave the list, in vol. i. App. 32. But there is missing Gn 18³¹; and two corrections are necessary: Ezk 17²⁰ instead of ²⁹, and Ps 35^{17, 22} instead of ^{3, 17, 22}.

It is the principle of the A.V. to print 'Lord' in these cases, while 'LORD' is reserved for יְהוָה, in imitation of the example given in Luther's German Bible. In three passages, where the impression of 1611 had 'LORD,' namely, Gn 18¹⁷ 20⁴, Neh 1¹¹, it has been corrected in modern editions. In Ex 4¹⁰, where 1611 has had 'lord' (no capital), we read now 'Lord.'¹

In this list are some passages where at present our Hebrew Bibles have יְהוָה, the A.V. therefore LORD; for instance Is 38¹⁴, on which passage the new Hebrew Bible of Ginsburg must now be compared; Mal 1¹², see again Ginsburg;² Ps 30⁸ (9).

¹ The following spellings I noticed in 1611: (1) lord, Ex 4¹⁰; (2) Lord, 4¹³; (3) LORD, 15¹⁷; (4) LORD, Gn 18²⁷; (5) Lord, Ps 90¹, at the beginning; (6) Lorde, 130².

² Kittel prints אֲדֹנִי, and does not even mention the reading יְהוָה, though this is the reading of Jacob ben Chayyim. The reader cannot be warned earnestly enough against the belief that Kittel's edition is a 'careful reprint' of that of Jacob ben Chayyim, shared even by S. R. Driver (*The Expositor*, January 1910, p. 23). The editor's statements in the 'Prolegomena' and in the Publisher's announcements are painfully misleading.

On this passage the *Companion Bible* says: 'Some codices, with one early printed edition, read "Jehovah."' But it is not one only, but at least two. Jacob ben Chayyim had also יהוה (though neither Ginsburg in his former edition nor Kittel mentioned it), and several editions which followed him, for instance that of Theile. Finally, Ps 90¹⁷; here already Baer restored אֲדֹנִי; Kittel does not even mention it. If we wished to bring the English Bible into agreement with this Massoretic list, we would have to remove the capitals in Is 38¹⁴, Mal 1¹², Ps 30^{9b} 90¹⁷. EB. NESTLE.

Maulbronn.

Psalm xxxi. 20.

'THE secret of thy presence' (A.V.), or 'the covert of thy presence' (R.V.), is a strange expression. I think a reference to Ps 61⁴, 'the covert of thy wings,' will convince every Hebrew scholar that with the smallest emendation we must read כַּנְפֶיךָ instead of פְּנִיךָ. I wonder if the suggestion has been made before.

EB. NESTLE.

Maulbronn.

'The Pinnacle of the Temple.'

I do not know whether any English work gives more on this expression than the *D.B.* iii. 882. I doubt it. Plummer at least remarks on Lk 4⁹: 'It is impossible to determine what this means.' T. W. Davies (he is the author of the article in the *D.B.*) mentions first the Hebrew words, for which πτερύγιον is used. Then he says: 'The part meant was well known, as the use of the article τὸ (πτερύγιον) shows; but the word is used in this connexion only, and we have no means of definitely fixing its connotation.'

Strange that he too, like all the commentaries which I have had occasion to consult, omits to quote the very passage of the O.T. which gives a clue, namely, Dn 9²⁷, עַל כִּנְף שְׂקוּצִים מִשּׁוּמֵם; Theodotion, ἐως πτερύγιον ἀπὸ ἀφανισμοῦ. It is true the passage is obscure, as the Dictionary of Brown-Driver-Briggs remarks; but there can be no doubt that it speaks of the temple and of a special part of it, where 'the abomination of desolation' is to stand; according to my conviction of the same spot, which is meant in the N.T. A reference to Dn 9²⁷ must be added in all com-

mentaries and all editions of the N.T. on the margin of Mt 9⁵, Lk 4⁹.

EB. NESTLE.

Maulbronn.

‘Generation of Vipers.’

It has been asked why John and Jesus use the expression γεννήματα ἑχιδνῶν, ‘generation (R.V. “offspring”) of vipers,’ and not only ‘ye vipers.’ Plummer (Lk 3⁷) says: it indicates another parentage than that of Abraham (Jn 8⁴⁴), and is perhaps purposely used in opposition to their trust in their descent. Th. Zahn (in Mt 3⁷) reminds us of the fact, that Pharisaism was *hereditary* in the families. All these thoughts are unnecessary and contrary to Biblical Greek. It is true, ἑχίδια occurs but once in Aquila (Is 59⁵); but compare the Septuagint:

Is 11⁸, ἐπὶ κοίτην ἐκγόνων ἀσπίδων;

14²⁹, ἐκ σπέρματος ὀφews ἐξελεύσεται ἔκγονα ἀσπίδων;

30⁶, ἀσπίδες καὶ ἔκγονα ἀσπίδων

In Hebrew there is nothing at all to correspond to ἔκγονα. Of special interest is 30⁶, λέων καὶ σκύμνος λέοντος καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων compared with לְבִיא וְלִישׁ אִפְעָה וְיִשְׂרָאֵל מְעוֹפֵף. Every reader of the Greek must combine ἀσπίδες καὶ ἔκγονα ἀσπίδων; in Hebrew two different kinds of serpents are named. Still farther than the suggestions of Plummer and Zahn are those of the Fathers, referring to the fable of the Physiologus, that the viper comes to light by killing its parent; thus already Chrysostom. The sense of the expression is: you are not ordinary serpents, but venomous vipers.

EB. NESTLE.

Maulbronn.

Alpha and Omega.

The first page of *The Encyclopædia of Religion and Ethics* is to be praised for a good observation, and to be blamed for a wrong conclusion drawn from it.

W. O. E. Oesterley, treating of A and Ω, justly says:

‘It is noticeable that wherever the expression occurs in the Apocalypse it is written τὸ Ἄλφα καὶ τὸ Ω, i.e. the first letter is written out in full, while the second is represented only by its sign. There must have been some reason for this.’

Certainly, but the way in which Oesterley tries to account for it will scarcely recommend itself.

The reason is simply that *the name O mega was*

at that time not yet in use, still less as one word Omega, and it is strange that the Revisers, who were so careful, did not call attention to this fact, at least in the margin. Neither does any of the articles in the encyclopædias.

Oesterley is further wrong in writing Ω instead of Ω, and not correct to say that in the vast majority of instances (certainly in *all* the earliest) the symbol was written Αω, i.e. an *uncial* Alpha and a *cursive* Omega! The form of the last letter, which he calls ‘cursive,’ is just that which is generally used in our *uncial* MSS. On the history of the names of the letters of the Greek Alphabet, see K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und Lateinischen*, Halle, 1859, pp. 49–77. For the times of Plato, we have his own testimony (*Cratylus*, 393 D): ὥσπερ τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγομεν, ἀλλ’ οὐκ αὐτὰ τὰ στοιχεῖα, πλὴν τεττάρων, τοῦ τε ε καὶ του ν καὶ τοῦ ο καὶ τοῦ ω, τοῖς δὲ ἄλλοις φωνήσιν τε καὶ ἀφώνοις οἶσθα ὅτι περιτιθέντες ἄλλα γράμματα λέγομεν, ὀνόματα ποιοῦντες. I do not know the exact time of the first occurrence of Omega and Omicron, as I have not Schmidt’s book at hand; but even Jerome wrote, O *brevīs*, O *extensa* (not *parva* and *magna*); perhaps some reader of THE EXPOSITORY TIMES will supply this contribution to the history of the ABC to be found in the Bible.

P.S.—I am sorry that Cabrol’s *Dictionnaire d’archéologie chrétienne et de Liturgie* is not at my disposal. Leclercq and Cabrol deal there in vol. i. 1–25 with ΑΩ; in § ix. with ΑΩ *dans la Liturgie*. In the Celtic hymn, ‘Sancti, venite, Christi corpus sumite,’ which is preserved in the Antiphonar of Bangor (68c–691 A.D.), the last verse runs:

‘Alpha et omega

ipse Christus Dominus,

Venit, venturus

iudicare homines.’

But in one MS. (Cod. Ambrosian. C 5 inf.) the first line is written:

Alfa et ω.

Perhaps this is one of the earliest examples of the use of the word *omega* in the West.

Is there nothing to be found in Murray? The accurate J. A. Bengel already said: ‘Ω, non ὦ μέγα hoc loco legere et pronunciare debemus. nam ὦ μέγα opponitur ὦ μικρῶ. ὦ, tamquam ultima alphabeti Graeci litera, opponitur τῷ alpha. Graece scripsit Johannes.’ And even before Bengel, Hugo Grotius, †1645.

EB. NESTLE.

Maulbronn.

Entre Nous.

New Biographies.

At the age of eighty-three Mrs. J. L. Story has published the first volume of her autobiography. *Early Reminiscences* she calls the book (Maclehose; ros. 6d. net). How many more volumes she intends to write, we are not quite sure; she seems to speak of two or three; this one carries her story down no further than the year 1860.

Now it is a wonderful book for any woman of any age to write; for a woman of eighty-three to write it is a world's wonder, for there is none of the mere garrulity of old age; the memory seems sharp, the words ring with decision, the stories are told concisely. There are plenty of stories, but that is no mark of senility; and even if on occasion Mrs. Story's recollection is at fault, a slip in a name or the like (she calls Dr. Keith of St. Cyrus, Dr. Thomas Keith, and gives the title of his great book 'Prophecies on the Jews,' which just misses the right title and no more), these trifling things, we say, will easily be forgiven.

Speaking of Dr. Keith recalls an incident which she tells very well: 'On one occasion he paid me a compliment which I have ever since felt to be the highest I ever received. One evening I had sung to him several of his best loved songs; on bidding me good-night, he took my two hands in his, and in quite broken accents said to me, "Good-bye, my dear young lady. I have to thank you for much pleasure which you have given to a lonely old man. We may never meet again in this world: and my parting wish for you is that I may one day hear that beautiful voice among the angels of Heaven!" I have had many pretty things said to me since then, but never has anything entered into my heart and remained there as has that touching speech of old Dr. Keith.'

Mr. Andrew Elliot of Edinburgh has published in a handsome form the reminiscences of the Rev. Robert Henderson, under the title of *Ninety Years in the Master's Service*. The book is well written, much better written than the reminiscences of Bishop Boyd Carpenter, which we have been reading. And the author had a varied enough experience to relieve the telling of it of all dullness. A considerable part of the volume is occupied

with an account of Mr. Henderson's ministry in Australia, where he spent fifteen busy years.

The volume of *Letters of George Borrow* (Hodder & Stoughton; 7s. 6d. net) has claims on our attention more than one. It tells us of the work done by the Bible Society in Russia and in Spain, a work accomplished through much tribulation. It describes Spain itself; there is a memorable account of Seville, beginning on page 117. It reminds us that we must be patient with the slow death of the papacy. 'And now,' says George Borrow, writing to the Secretary of the Bible Society, 'and now I have something to tell you which I think will surprise you, and which, strange as it may sound, is nevertheless true. The authority of the Pope in this country is in so very feeble and precarious a situation, that little more than a breath is required to destroy it, and I am almost confident that in less than a year it will be disowned. I am doing whatever I can in Madrid to prepare the way for an event so desirable.' The letter was written on the 20th of April 1836.

But the chief claim which the book has on our attention is that the writer of the letters is George Borrow. Not all the intimacy of his own writings has brought him so near to us as these letters. And yet he is as far away from us as ever. The intimacy is an intimacy that we can relish but not presume upon. He is still, and even more than ever, something of the irresponsible Ariel, his intense earnestness taking nothing away from his irresponsibility. The book has been admirably edited by Mr. T. H. Darlow.

When Dr. McLaren of Manchester began his ministry he was much struck with the way in which two sides of a subject were presented in Scripture, and he frequently preached upon the one side of it in the morning, and upon the other side of it in the evening. 'For example, *Morning*, the necessity of companionship—"It is not good for man to be alone." *Evening*, the advantages of solitude—"I was left alone, and saw this great vision." *Morning*, the co-operation of nature with man—"The stones of the field shall help him." *Evening*, nature's antagonism to man—"The stars

in their courses fought against Sisera." *Morning*, the wonders of creation—"He telleth the number of the stars, he calleth them all by their names." *Evening*, the miracles of grace—"He healeth the broken in heart, and bindeth up their wounds."

This and many other things that are interesting to the preacher and to Dr. McLaren's friends will be found in his Life—*Dr. McLaren of Manchester*, by E. T. McLaren (Hodder & Stoughton; 6s.). It is called by its author a sketch, but it is quite sufficient to give us an idea of the man he was and of the work he did. And it will be read by ten persons where only one would have read one of the great lumbering biographies that are so fashionable.

Among the biographies of the month, you will find a small volume entitled *The Life of Dr. Arthur Jackson of Manchuria* (Hodder & Stoughton; 2s. net). The writer is Rev. A. J. Costain, M.A. It is a record of a short life; but if it had been longer no record of it might ever have been written, for it was the occasion that brought out the hero. Dr. Jackson went out to Manchuria as a missionary of the United Free Church of Scotland; then the plague came, and Dr. Jackson had his chance. Did his death stay the plague? Perhaps his name may be found in after days in the *Acta Sanctorum*, and there it will be said that it did, and said truly.

When Mr. Frederic Harrison writes he writes to be read. You may dissent from what he says, or at any rate from his attitude; but you read him to the end. The clear, vigorous simplicity of the style is wonderful. His message, it appears, has passed away, but his books will live. So when he gives us his autobiography, although he gives it in two large volumes, we receive it with joy. It will furnish a few hours' good reading, not without some profit, certainly with much pleasure.

The pleasure is greater than even the anticipation. Men and women of the last half-century pass before us and nearly always in a new light; those we have most admired perhaps in a light that is not quite pleasant; but, to make up for it, those we have admired less with a light thrown on them that is altogether acceptable and gratifying. There is George Henry Lewes, for example. 'The many excellent qualities and the brilliant

intelligence of George H. Lewes were not perhaps always recognized, owing to his vagrant breeding and a somewhat effervescent manner. A philosopher who had lived a boisterous life in Bohemia, a man of science and a metaphysician who never quite ceased to be the versatile journalist, the *Graeculus esuriens* who at last found himself the host of princesses and nobles—was a compound character that too few justly honoured. But his beautiful devotion to George Eliot, and his loyal submission to her least wish or reproof, was a noble point in his character. In not a few things he was intellectually her superior. She learned much from him. He gave her real assistance; and it would have been well if he could have inspired her with a dose of the rattling devil within him. I believe that his services to the thought of his time will one day be more valued than they are to-day. And amongst these services I can never forget that he was the first writer in England to understand the new era which dates from Auguste Comte, and he was the first in England who sought to popularize the Positivist scheme of thought.'

On the whole the estimates are genial. Again and again Mr. Harrison refers us for the other side of the picture to other writings of his. 'I have had my say about Matthew Arnold on things wherein we differed, and I need only now speak of the many points whereon we heartily agreed. As a poet no writer of the Victorian Age had the same general intellectual culture or followed a muse more refined and elevated. Such thoughtful meditations could not command great popular success; and his ear for melody was too uncertain, or his leisure for continuous poetic achievement was too hampered, to allow him to leave us such poems as he might have given to the thoughtful world if he had led a poet's life. But he was essentially the critic—the arbiter of a somewhat silver age in literature—the mentor of a society wherein he never could forget that he was the son of a great Churchman and the associate of great magnates. He had not the moral courage of Dr. Johnson, nor the intellectual courage of John Stuart Mill. Whether he was criticising poetry, manners, or the Bible, one imagined him writing from the library of the Athenæum Club. His theological disquisitions were a curious mixture of intellectual audacity and social orthodoxy. As I told him, he tossed about his sceptical

epigrams and his risky *bons mots* like a free-thinking Abbé at Voltaire's supper-parties. His was the type of religion which will never consent to bear a label. But Oxford never bred a more typical scholar, nor had London society, clubland, or country-houses any more welcome guest or more fascinating companion.'

But the book is best on Mr. Frederic Harrison himself. There is no needless self-revelation, and there is no silly self-exaltation. But here is a man who was led in early youth to adopt a system of philosophy which claimed to be a religion, and who, having adopted it, felt bound to stick to it right through his life. If it had been otherwise at that early turning-point how different it might have been all through.

The title of the book is *Biographic Memoirs* (Macmillan; 2 vols., 30s. net).

We are always ready for another life of Luther. For the man was many-sided as well as momentous, and no one has yet altogether compassed him. We are always ready for another life, provided it is in sympathy. The day is not even yet past for denouncing Luther, as has been painfully evident lately. But a life of Luther at this time of day by an enemy would be a monstrosity, and we want none of it.

The latest life of Luther has been written by Professor McGiffert of Union Theological Seminary, New York. Its title is *Martin Luther: The Man and his Work* (Fisher Unwin; 12s. 6d. net). It is a life pure and simple. The mistake is not made of writing a history of the Reformation under the pretence of writing a life of Luther. And Professor McGiffert is in sympathy. Every effort evidently has been made to ascertain the truth, and there is nothing whatever in the way of unsupported denunciation of the enemy. Yet there is no mistaking the fact that there is an enemy, and that that enemy is the Pope and nearly all he stands for. Luther is never patronizingly told that he ought to have been more complacent. Professor McGiffert realizes that the time had unmistakably come not for the *suaviter in modo* of Erasmus, but for the *fortiter in re* of Luther.

Professor McGiffert is in sympathy with the work Luther did, and with the man himself. But the pleasantest picture he draws is that of Luther's wife, and he seems to have spent some time upon

it. Let us thank him for that. Katharine von Bora is not always appreciated even in Protestant lives of Luther. Dr. McGiffert does not deny that she was a 'somewhat masterful person with a mind and will of her own. But he sees that that mind and that will were given to serve the interests of her husband. With a less masterful person as his wife, Luther would have been less happy than he was, and he would have accomplished less. The book is well written throughout and it is well illustrated.

'Let us praise great men,' said the son of Sirach, and forthwith he found quite a number of great men worth praising. There are many great men left still to praise, and one of them is Sir Humphrey Gilbert. The praise of Sir Humphrey comes to us in the form of a substantial Life, and all the way from Newfoundland. It might have been expected that *The Life of Sir Humphrey Gilbert, England's First Empire Builder* (Constable; 12s. 6d. net), would have been written by the Rev. Walter Raleigh Gilbert of the Priory, Bodmin, Cornwall, who is a direct lineal descendant of Sir Humphrey, and has in his charge the family records and papers; but he did the next best thing to that in permitting Mr. William Gilbert Gosling to examine these records and papers, and thus put it in his power to write a life of Sir Humphrey Gilbert that is not only worthy of its subject, but is quite fit to take a place among the very best historical biographies of our time.

Why is Sir Humphrey so little known now? Why is it that he has been so completely eclipsed by the fame of Sir Walter Raleigh? In some notable respects they were very much alike. Both were failures, and both failed simply because they were a generation ahead of their time. The art of colonization, says our author, was unknown in England, and it took a generation of attempts and failures before the secret of success was learned. For the nation was not yet ready for it, and those that embarked upon it did so half-heartedly.

Bishop Boyd Carpenter has written his autobiography. He does not give his book that title, and he is right. It is not dignified enough for so great a word. He has called it *Some Pages of my Life* (Williams & Norgate; 15s. net). Whether

he deliberately determined to write as easily as a book could be written, or whether this is simply the natural way in which Bishop Boyd Carpenter now writes, we do not know; but here it is without a sentence that has been carefully formed, without a paragraph that can give a good reason for its separate existence. It seems that Bishop Boyd Carpenter sat down to write as he would sit down to talk, and wrote and wrote just as he might talk and talk, the only difference being that here is a book at the end of the writing, while at the end of the talking there would have been nothing but a handshake and off to bed.

Yet he has the materials; he knew Browning and Tennyson, and he knew Queen Victoria most intimately. He could have written a book about Queen Victoria alone. Again we ask, Did he deliberately determine not to write such a book? We do not say that he has accomplished nothing. He has given us a picture of the Queen that is more lifelike, and for that matter more attractive, than anything that we have elsewhere read; and again we wonder, Did he deliberately determine to do that, sacrificing his own reputation as a writer for this purpose? Nothing could be more aimless than his chapter on preaching, and yet he says things that remain. His own example is memorable. He has been an extempore preacher, as it is called, from the beginning, and he recommends extempore preaching. The puzzling thing is that Bishop Boyd Carpenter has already published a book on preaching, and it is a book, whereas the chapter here is just talk, and yet it is more memorable than the book.

There are anecdotes and experiences, but not one of them is well told; and yet here once more we wonder whether he deliberately gave the anecdote and left the telling of it alone. It is a puzzling book and even provoking, but we are almost sure to find ourselves reading it again.

New Poetry.

The poets of America are many, and you cannot always call them minor. If you do, where are the major poets to-day? Sara Teasdale is an American poet. Her latest book is *Helen of Troy, and Other Poems* (Putnam; 5s. net). She is most at home in the intimacies of the lover and the loved, but here is a naked piece of fear, the fear of death, without shame or covering:

FEAR.

I am afraid, oh I am so afraid!
The cold black fear is clutching me to-night
As long ago when they would take the light
And leave the little child who would have
prayed,
Frozen and sleepless at the thought of death.
My heart that beats too fast will rest too soon;
I shall not know if it be night or noon—
Yet shall I struggle in the dark for breath?
Will no one fight the Terror for my sake,
The heavy darkness that no dawn will break?
How can they leave me in that dark alone,
Who loved the joy of light and warmth so much,
And thrilled so with the sense of sound and
touch—
How can they shut me underneath a stone?

Here is another poem on the fear of death. It is not quite so bare and stark. Perhaps it is more poetical. The author is Edmund Gosse. Edmund Gosse has collected his poems, the poems of something like forty years, and greatly will his readers be pleased with the simplicity and the beauty of the volume in which they have been gathered together. The title is *The Collected Poems of Edmund Gosse* (Heinemann; 5s. net). They need no criticism or commendation. Let us simply quote for memory's sake this poem on the fear of death:

THE FEAR OF DEATH.

Beneath her window in the cool, calm night
I stood, and made as though I would have
sung,
Being full of life, and confident and young,
And dreaming only of young love's delight;
Then suddenly I saw the gloom divide,
And gliding from the darkest cypress-tree
Death came, white-boned, and snatcht my
lute from me,
And sat himself, grimacing, by my side.
Just then, as when the golden moon looks
down
On starless waters from a stony sky,
My love's fair face shone out above on high;
Whereat I, fearing nothing of Death's frown,
Turned smiling to salute her lovely head,
And when I turned again, lo! Death had
fled!

Another American poet is May Byron. She has chosen *The Wind on the Heath* as the title of her volume of ballads and lyrics (Hodder & Stoughton; 5s. net). It is an appropriate title. There are memories in her heart that awaken memories in ours, sometimes disturbing, always fitful and indistinct. There are also hopes for the future which are borne on the wind, as this hope:

THE HOUSEHOLD.

Sometimes in dreams I see
The houses of the Lord, not built with hands:
Each mansion that in God's own city stands,
Empty and waiting,
Lifts up its everlasting doors for me.

And some of these are ceiled
With flaming swords, as for some hero's home:
And some for weary souls that long did roam
Are soft be-cushioned:
And some are set in green and lilled field.

But fairest of them all
Are those great houses whereout laughing eyes
From nursery windows look, and sounds arise
Of little voices,
Holding within eternal festival;

And flying glimpses gleam
Of nutbrown locks, of golden curly head,
Of innocent floweret faces, hands outspread
In joyous welcome,
And little feet that dance across my dream.

And rounded rosy limbs
Through cloudy curtains glance and disappear;
And tiny songs, and prattle sweet to hear,
And lovely laughter,
Ringing softly out, and baby mirth o'er-brims.

And there at last I know
The barren woman shall keep house some
day,
A joyful mother of children: and shall say,
Sobbing with gladness,
'Past all my hopes, why hast thou blessed me
so?'

Is it the rebellion of interpretation, or is it the pressure of hard experience that makes a man write on Lot's wife, and write in this way?

LOT'S WIFE.

Whene'er the whirl of toil does cease
And those rare moments come, when peace
Allows the soul itself to know
And feel of life more than its flow,
Never what is, nor what will be,
But what has been, has power o'er me;
How joyously my memory bends
To former days and old-time friends!
With pity oft I've thought, Lot's wife,
Who feared to leave the familiar life,
And shrank to tread on unknown ways,
Deserved not punishment but praise.
Did God still punish alike her fault,
I had been long since a pillar of salt!

Mr. Stewart A. Robertson is the writer. The poem will be found in his volume entitled *Two Voices*, a volume which contains verses both in Scots and in English (Maclehose; 4s. net).

Mr. Charles Robert Smith, who has published a volume of *Poems* (Fifield; 3s. 6d. net), is not always master of his metre. He has mind enough. Thoughts come to him in plenty, and they are poetical thoughts. But his ear does not seem able always to keep pace. Here, however, is a song that is melodious enough:

SONG.

Look, Love, how from the crimson West
The sun's bright glories fade!
The whisp'ring zephyrs tell of rest
In ev'ry deep'ning shade.
Pray God that ev'ry aching breast
This night in peace be laid.

Look how yon absent orb's great love
Lights up his sister's face.
How modestly she floats above
And shines there in his place!
Pray that we, too, through life may move
Full of reflected grace.

Heaven's star eyes now are opening wide:
Hushed is the worldly din;
For Night has spread her cloak to hide
Another day of sin.
God keep thee ever by my side
And make us pure within.

A much more beautiful and much better volume under the same simple title of *Poems* has been written by Mr. Charles Granville, and published by Messrs. Stephen, Swift, & Co. Here is imagination and melody both. Take the poem called 'Forgive.'

If God would only send
But just a breath, when in the grave I lie,
And you a listening ear would downward bend
Upon the greening mound, as you pass by;
Then should one fervent prayer my soul relieve:
'Forgive, forgive!'

And if you do not heed
What that last whisper unto you shall say,
I yet will follow, spirit-wise, and plead
Through the night watches and the dreary day,
Till my too-burdened soul doth find reprieve
And you forgive.

For Christmas and the New Year.

Messrs. Blackie & Sons have sent out six volumes of Christmas presents or prizes which will not yield in handsomeness to any volume of the season. There are three for girls and three for boys. Take the girls' books first.

Fair Noreen (6s.) has been written by Rosa Mulholland (Lady Gilbert). It is described as the story of a girl of character, and to the description of that girl of character—to her sayings, her doings, and herself—Lady Gilbert has given her whole strength. Of the rest of the persons in the book the most attractive is Lord Gytrash, and the least is Mrs. Emmeline Turbary. Between these two poles the rest range in various degrees of ordinariness. But the book is more than a picture gallery. It is a genuine story, and it ends happily, as all children's books ought to do.

Miss Bessie Marchant's *A Girl of Distinction* (5s.) strikes a deeper note. The heroine is a heroine, not merely a clever and attractive girl, and one who can face the odds of life without flinching. It is a somewhat long drawn out agony; but not for the reader. The story, indeed, is intensely absorbing right to the end, until the shadows flee and the darkness melts away.

The Ferry House Girls (3s. 6d.), also by Miss Marchant, is an Australian story. It is not altogether attractive, but the two girls have individuality; they even retain much grace in spite

of their somewhat rough surroundings. It is, however, a story that is unmistakably successful, the mystery being retained to the end.

Of the three boys' books the largest has been written by our old friend Captain Brereton. Captain Brereton goes everywhere preaching his gospel. A gospel of heroism and hardship it always is. This time he goes to the Panama Canal. The negro conversation is occasionally somewhat disconcerting. Perhaps it is just as well that it is not always intelligible. But there is certainly life in abundance throughout. The title of the book is *The Hero of Panama* (6s.).

Mr. Harry Collingwood has written a romance of the old British navy. Its title is *A Middy of the King* (5s.). There is a fine mixture of history and imagination; on the whole the imagination has it. The *Wasp* is a wonderful vessel, and its end is wonderful.

In *The Quest of the Golden Hope*, by Mr. Percy F. Westerman (2s. 6d.), we have another story of seventeenth-century adventure, and again it is more by sea than by land. There is much enterprise and a little love-making; and it is pleasant to know that love's labour is not lost.

The story of the Acts of the Apostles has been told in language suitable to the young by S. B. Macy. The language is not infantile—the 'children' to whom it is addressed must be able to read words of more than one syllable—but it is simple and concrete. There are also illustrations, full-page illustrations of scenes and of incidents, and there are twenty-one poems of considerable length. All this is found in a book of large size and attractive binding, entitled *The Master Builders* (Longmans; 3s. 6d. net).

From the Pilgrim Press there comes a beautiful story based on the visit of the Magi, called *Three Little Wise Men and the Star* (1s. net). The author is W. E. Cule; the illustrations are by Florence Meyerheim.

Messrs. Morgan & Scott have published *The Herald of Mercy Annual*. We notice a larger range of subject, but the essential note is always the same.

Messrs. Morgan & Scott send also *The Christian Series of Motto Cards for 1912*. The colouring is bright, to be attractive at a distance.

Notice also two books and a booklet issued by

Messrs. Morgan & Scott. The booklet is for the children, written by Lettice Bell, and called *The Quest* (1s. net). The books are (1) *The Tabernacle and its Teaching*, by the Rev. Wilfred M. Hopkins (3s. 6d. net), wherein the tabernacle and all its appurtenances are made types of those things which we have seen and heard in the New Testament, and thereafter lessons for this present evil time; (2) a book of *Twilight Tales about Boys and Girls*, by Forbes Jackson, M.A. (2s. 6d. net), a book of marvellous winsomeness, the work of more than a children's friend—a children's genius.

A dainty little book for Christmas giving is a selection from the writings of the Bishop of London called *Messages of To-day* (Wells Gardner; 1s. net).

Messrs. Wells Gardner have published the volume for 1912 of *Chatterbox* (3s.) and *The Prize* (1s. 6d.). *The Prize* is the smaller book, but it is written for bigger boys and girls. It has more competition to fight against. But neither *Chatterbox* nor *The Prize* need fear competition if they can make progress in coloured illustration in the future as they have made it in the past.

A centenary memorial volume of *Sayings of John Bright* has been edited by Cecil Wedmore (Headley Brothers; 6d. net). It is prepared for Christmas presentation.

From Mr. Meyer at the Memorial Hall, E.C., you may obtain some little books that will take the place of the Christmas card if you want to do away with that. They contain an evangelical message, each written by a scholar—Dr. Horton, Mr. Bissek, Mr. Gillie, or Mr. Meyer himself.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. E. J. Roberts, Melbourne, Derby, and the Rev. R. P. Butterfield, B.A., Rozelle, Ceylon.

Illustrations for the Great Text for February must be received by the 1st of January. The text is Is 28¹⁶.

The Great Text for March is Ro 15⁴—‘For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.’ A copy of any volume of the ‘Scholar as Preacher’ series will be given for the best illustration sent.

The Great Text for April is Is 30¹⁵—‘In quietness and in confidence shall be your strength.’ A copy of Professor Clarke’s *The Ideal of Jesus*, or Stone and Simpson’s *Communion with God*, or Hutton’s *A Disciple’s Religion*, will be given for the best illustration sent.

The Great Text for May is Is 40⁶⁻⁸—‘The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our Lord shall stand for ever.’ A copy of Hutton’s *A Disciple’s Religion*, or Oswald Dykes’ *The Christian Minister and his Duties*, or Stone and Simpson’s *Communion with God*, will be given for the best illustration sent.

The Great Text for June is Is 53^{1, 2}—‘Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.’ A copy of Agnew’s *Life’s Christ Places*, or any volume of the ‘Scholar as Preacher’ series, or of the ‘Great Texts of the Bible,’ will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.